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THE

ANCIENT FRAGMENTS;

CONTAINING

WHAT REMAINS OF THE WRITINGS OF

SANCHONIATHO, BEROSSUS, ABYDENUS,
MEGASTHENES, AND MANETHO.

ALSO

THE HERMETIC CREED, THE OLD CHRONICLE,
THE LATERCULUS OF ERATOSTHENES,
THE TYRIAN ANNALS,
THE ORACLES OF ZOROASTER,
AND THE PERIPLUS OF HANNO.

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PREFACE.

In presenting this collection of Ancient Fragments to the world, some explanation of what is comprehended under that title is not altogether unnecessary. We are accustomed to regard the Hebrew scriptures, and the Greek and Latin writings, as the only certain records of antiquity: yet there have been other languages, in which have been written the annals and the histories of other countries. Where then are those of Assyria and Babylon, of Persia and Egypt and Phœnicia, of Tyre and Carthage? Of the literature of all these mighty empires where are even the remains? It will, no doubt, tend to excite some reflections of a melancholy cast, to look on this small volume as an answer. That they are all contained in it, I should be unwilling to assert: yet, with some diligence and research, I have not been able to discover other fragments, which I could consider sufficiently authenticated, to increase its size.

It was my wish to have included in this collection all the fragments of the earlier Gentile world, which have reached us through the medium of the

Greek language. Of the early historians of Greece the names only of some have come down to us; whilst of others, such as Eupolemus and Histiæus, several very interesting fragments have escaped the general wreck. In the classic ages of their literature, the acquaintance of the Greek historians with antiquity is generally confined and obscure: nor was it till the publication of the Septuagint, that they turned their attention to the antiquities of their own and the surrounding nations: and for this reason we meet with more certain notices of ancient history in the later, than in the earlier times of Greece. To have drawn a line then, to have inserted the earlier writers to the exclusion of the later, would have been to omit the more valuable. To have reprinted the fragments of many authors, such as Nicolaus Damascenus, a writer of Damascus, of the Augustan age, would have introduced, with some matter worthy of attention, much of little interest. To have selected from them all, the passages relating to ancient times and foreign states, would have been a task as useless as laborious, and would have swelled the collection to a series of volumes. I have therefore excluded all native Greek historians—and every writer of the Augustan age and downwards—I have also omitted all fragments which bear about them the stamp of forgery, or are the productions of Hellenistic Jews; or of authors who have had access to the sacred Scriptures, and following the words

throw no additional light upon the subjects : under one or other of which divisions may be classed the Antediluvian books of Enoch, the large fragments of Artapanus, the Sibylline Oracles, the correspondence of Solomon and Hiram king of Tyre, the tragedy of Ezekiel in which Moses figures as the hero, with several compositions of a similar description.

The contents then of this volume are Fragments which have been translated from foreign languages into Greek; or have been quoted or transcribed by Greeks from foreign authors; or have been written in the Greek language by foreigners who have had access to the archives of their own respective countries. They are arranged under the following heads: the Phœnician, the Chaldæan, the Egyptian, the Tyrian, the Persian, and the Carthaginian.

In the following review of these ancient writers, I have passed from themselves into a slight examination of their works: not with a view of entering at all into the details, but merely to call the attention to some few great landmarks, which stand prominently forth amidst what might otherwise be deemed a wild, pathless and interminable. For the most ample and satisfactory explanation of the whole, I must refer to the inimitable works of Mr. Faber and Bryant.

Under the first head is contained only the Phœ-

nician Theology of Sanchoniatho, who is considered to be the most ancient writer of the heathen world. In what age he wrote is uncertain: but his history was composed in the Phœnician language, and its materials collected from the archives of the Phœnician cities. It was translated into Greek by Philo Byblius, and for the preservation of these fragments we are indebted to the care of Eusebius. I have deviated but little from the quaint translation of Bishop Cumberland, generally so far only as to render it more consonant with the text of Stephen, or to substitute more modern expressions for phrases become now almost obsolete.

The cosmogony is one of those jargons of Theology and Physics, which were refined by the later heathens into some resemblance of the sublimest mystery of the Christian faith. As the most ancient, it is the most valuable; and as it speaks more plainly than the rest, it affords a key to their interpretation.

The generations contain many very curious passages. They are the only well authenticated heathen account of the times before the flood.

In the first generation is an allusion to the fall: in the second Genus may be Cain: after which we lose the traces of similarity: at the fifth there is an interruption. But taking up the thread of inquiry, at the end of the first line, in Taautus or Thoyth, we may perhaps recognize Athothis, the second

king of Egypt, the Hermes Trismegistus, who appears again as the adviser of Cronus. His predecessor Misor, corresponds then with Mizraïm, the first king of Egypt, the Menes and Mines of the dynasties. In the preceding generation is Amynus, Ammon, or Ham, the same with the Cronus, of what is supposed a different line. An ascent higher we find, Agrus, the husbandman, who was worshipped in Phœnicia as the greatest of the gods: he corresponds with Noah, the Ouranus of the other line, whose original name was Epigeus or Autochthon, a name of similar import with Agrus. There is also some slight appearance of identity between Hypsistus, the father of Autochthon or Ouranus, and Geïnus Autochthon, the father of Agrus.

The generations conclude with an intimation, that they contain the real history of those early times, stripped of the fictions and allegories with which it had been obscured by the son of Thabion, the first hierophant of Phœnicia. That such is the case we are assured by Philo Byblius, in the remarks on Sanchoniatho with which he prefaces his translation of the work. The passage also informs us that the history thus disguised was handed down to Isiris, the brother of Chna, the first Phœnician. Bishop Cumberland conjectures that this Isiris is the Osiris of the Egyptian worship, and with greater probability supposes him the same with Mizraïm, the son of Ham, who was the

brother of Canaan. But he strangely wanders from the truth in his researches after the son of Thabion. If the legends were handed down to Isiris, the son of Ham, they must have been handed down by one of the predecessors of this Isiris, that is by Noah, or one of his own sons: Thabion is derived from Theba the Ark, and in the phraseology of Bryant is equivalent to the Arkite: it is a title of Noah: therefore the first hierophant of Phœnicia was a son of Noah, a predecessor of Mizraïm and Canaan, an inhabitant also of Phœnicia, in short was Ham himself. And it is some confirmation, indirect enough it must be owned, of the very prevalent belief in the apostacy of that patriarch.

This fragment is succeeded by a stricture on the propensity of the Greeks for allegory. Several of these strictures occur in the course of the extract. I have generally omitted them as they appear to be the words of Philo, the translator, and could never have been those of so early a writer as Sanchoniatho. But to exhibit the argument in the adverse light, it may be urged, that since these strictures on the Greeks occur, Sanchoniatho could not have written in such ancient times. Be that as it may, the passages have no connection with the history, and at any rate were not contained in the Phœnician records.

The last fragment, upon the mystical sacrifice of the Phœnicians, is so singular, that I cannot forbear inserting the conclusion of Bryant's disser-

tation on the subject. After having shewn that this is the only sacrifice among the ancients, which is termed *mystical;* and that Cronus, the personage who offers it was the chief deity of the Phœnicians; and moreover, that it could not relate to any previous transaction, he concludes thus:—

"The mystical sacrifice of the Phœnicians had these requisites, that a *prince was to offer it;* and *his only son was to be the victim:* and as I have shewn that this could not relate to any thing *prior;* let us consider what is said upon the subject, as *future,* and attend to the consequence. For if the sacrifice of the *Phœnicians* was a type of *another* to come; the nature of this last will be known from the representation, by which it was prefigured. According to this, *El,* the supreme deity, whose associates were the Elohim,* was in process of time to have a son, αγαπητων well-beloved: μονογενη, his only begotten: who was to be conceived (of αναβρετ), as some render it, of *grace:* but according to my interpretation, of *the fountain of light.* He was to be called *Jeoud* whatever that name may relate to; and to be *offered up as a sacrifice to his father* λυτρον, by way of *satisfaction,* and *redemption,* τιμωροις δαιμοσι, *to atone for the sins of others,* and *avert the just vengeance of God;* αντι της παντων φθορας, to prevent universal corruption, and at the same time, *general ruin.* And it is farther remarkable; *he was to make*

* See page 11.

the grand sacrifice βασιλικῳ σχηματι κεκοσμημενος, *invested with the emblems of royalty.* These surely are very strong expressions: and the whole is an aggregate of circumstances highly significant, which *cannot be the result of chance.* All, that I have requested to be allowed me in the process of this recital, is this simple supposition, that *this mystical sacrifice was a type of something to come:* how truly it corresponds to that, which I imagine it alludes to, I submit to the reader's judgment. I think, it must be necessarily esteemed a most wonderful piece of history."

Sanchoniatho wrote also a history of the serpent. A single fragment of which is preserved by Eusebius.

The Chaldæan Fragments are chiefly from Berossus and Megasthenes.

Berossus, a Babylonian, flourished in the reign of Alexander, and lived some time at Athens: and according to many wrote his Chaldæan history in the Greek language. As a priest of Belus he possessed every advantage, which the records of the temple and the learning and traditions of the Chaldæans could afford; and seems to have composed his work with a serious regard for truth. He has sketched his history of the earlier times from the representations on the walls of the temples: from written records and traditionary knowledge, he learned several points too well authenticated to be called in question; and correcting the one by

the other has produced the strange history before us.

The first fragment, a catalogue of the Chaldæan Kings, has been preserved by Apollodorus; and the second, another version of the same with an epitome of the account of the deluge, by Abydenus, a disciple of Aristotle. The large extract preserved by Alexander Polyhistor, is extremely valuable; and contains a store of very curious information.

The first book of the history opens naturally enough with a description of Babylonia. Then referring to the paintings, the author finds the first series a kind of preface to the rest. All men of every nation appear assembled in Chaldæa: among them is introduced a character, who is represented as their instructor in the arts and sciences, and informing them of the events, which had previously taken place. Unconscious that Noah is represented under the character of Oannes, Berossus describes him, from the hieroglyphical delineation, as a being literally compounded of a fish and man, and as passing the natural, instead of the diluvian, night in the sea, with other circumstances indicative of his character and life.

The instructions of the Patriarch are detailed in the next series of paintings. In the first of which, I conceive, the Chaos is portrayed by the confusion of the limbs of every kind of animal: the second represents the creation of the universe: the third

the formation of mankind: others again that of animals, and of the heavenly bodies.

The second book appears to have comprehended the history of the ante-diluvian world: and in this the two first fragments ought to have been inserted. The historian seems to have confounded the history of the world with that of Chaldæa. He finds nine persons, probably represented as kings, preceding Noah, who is here again introduced under the name of Xisuthrus, and supposes that the representation was of the first dynasty of the Chaldæan kings. From the universal consent of history and tradition he was well assured that Alorus or Orion, the Nimrod of the Scriptures, was the founder of Babylon and the first king: consequently he places him at the top, and Xisuthrus follows as the tenth. The destruction of the records by Nabonnasar left him to fill up the intermediate names as he could: and who are inserted, is not so easy to determine. If they are the predecessors of Noah; who are the Annedoti that appear to them? or can these appearances relate to any ante-diluvian transactions of the Patriarch? If they are the successors of Nimrod, the appearances of the Annedoti may refer to visits of the Patriarch and his sons: yet every remnant of the heathen accounts, which in anywise relates to this subject, affirms the violent destruction of the tower of Babel, the dispersion of its builders, and the long subsequent desolation of the city.

There is, however, a dynasty of Chaldæan kings, handed down as some suppose by Berossus, of which the following is a list of the names.

1. Ευηχοος	Evechous	6 Years.
2. Χομασβολος	Chomasbolus	7 Years.
3. Πωρος	Porus	35 Years.
4. Νεχωβης	Nechobes	43 Years.
5. Αβιος	Abius	45 Years.
6. Ονιβαλλος	Oniballus	40 Years.
7. Ζινζιρος	Zinzirus	45 Years.

These Mr. Faber conjectures to have been the immediate descendants and successors of Nimrod in Nineveh, the new seat of his empire after the catastrophe at Babylon; and that the long continuation of Assyrian monarchs are the descendants of the same patriarch but of a younger branch. Bryant fancies he recognizes among them the predecessors of Nimrod, and thinks the list altogether spurious.

There is also a dynasty of Arabian kings of Chaldæa, who seem to have taken possession of Babylon during the long period of its desolation, and to have reigned there independent of the Assyrian empire. They were six in number, five of whose names are preserved.

1. Μαρδοκεντης	Mardocentes	45 Years.
2. Σισιμαδακος	Sisimadacus	28 Years.
3. Γαβιος	Gabius	37 Years.
4. Παραννος	Parannus	40 Years.
5. Ναβονναβος	Nabonnabus	25 Years.
6.		41 Years.

They are to be found in Syncellus.

The history of the flood is very interesting, and wonderfully consonant with the Mosaic account. It mentions also the circuitous route of the human race from Armenia to the plains of Shinar.

The fragment on the Tower of Babel is generally quoted as from Abydenus. Whether it is part of his own work, the Assyrian history, or was extracted by him from Berossus, or transcribed from the Scriptures is extremely questionable: indeed it has much the air of a forgery.

The small fragment (page 32) is supposed by Eusebius, who quotes it, to relate to Abraham. Nor is this improbable: a similar passage is found in Nicolaus Damascenus, which mentions the patriarch by name, and styles him King of Damascus, a title which is given him by other writers.

The other fragments of Berossus are well authenticated history, and throw some light upon the scriptural account of the same persons and transactions. It may be observed that Belshazzar, represented in Daniel, as the son of Nebuchadnezzar, is Neriglissoor, who married the daughter, and afterwards conspired against and slew the son of that monarch; succeeded to the kingdom; and was himself taken off by violence. Nabonnedus corresponds with Darius the Mede, who afterwards took the kingdom, and was conquered by Cyrus.

The last fragment is from Megasthenes, a Persian, who wrote an Indian history a few years subsequently to Berossus. The prophecy of Nebu-

chadnezzar apparently alludes to some public notification of Daniel's interpretation of his dream. The Mede he mentions may be Nabonnedus, the Darius of the Scripture.

The singular creed, which stands first of the Egyptian fragments, was transcribed by Jamblichus, from the Hermetic books. It is an exposition of that first principle of the heathen theology, which, with its hypostases, was so largely, insisted upon by the school of Plato; and, according to them, so continually passed over in silent reverence by the earliest heathens.

I have retained the translation of Jones of Nayland, from his Philosophical Disquisitions; and which may be found also in his answer to the Essay on Spirit: and I may refer to those works for the most intelligible and satisfactory exposition of this, and of the other heathen trinities.

Previously to the dispersion at Babel, the apostates from the primitive worship were divided into two sects, whose religion Mr. Faber commonly distinguishes by the titles of Buddhism and Brahmenism. They differed not so much in the original objects of their adoration, as in their form of worship. While the latter descended to the introduction of images, and diverged with every kind of polytheistical absurdity; the former stopped content with a more simple scheme of theology; and in some countries, such as Persia, an almost pure Sabianism was jealously preserved. Both were widely

diffused and often, as in Egypt and Greece, amalgamated into one. The more elaborate and corrupted system of Brahmenism would catch the attention of the casual observer as the religion of the land; while the deeper doctrines, which involved much of the Buddhic theology, were wrapped in mystery, and communicated only to the initiated.

That the heathen trinities are often variations of the Patriarchs, the Divi of the ancient worship, who were canonized under the titles of Ouranus, Cronus, Jupiter, &c. combined with the ark and other symbols, is demonstrated by Mr. Faber and others, too clearly to admit of doubt: yet, still more frequently, when stripped of their theological dress, will they resolve themselves into some mere physical principle of nature, or its powers: of which the present collection affords other decisive instances both in Sanchoniatho and Zoroaster. Among the ancient heathens the Chaos was an object of veneration; it was looked upon as the first great principle, and usually occupies the first place, in those creeds which bear a trinitarian aspect. The other persons of the Triad are equally material: the second is frequently the Sun, or the Light, or rather Ether, the Soul of the World, or the great Patriarch himself: and the third, the Host of Heaven, the Stars, the Soul of the World, or the consecrated Dæmons. There was a foundation of Materialism, on which was raised a superstructure of Idolatry.

In the classic ages of Greece and Rome appeared a race of philosophers, who, while they submitted to superstitions which they sometimes scorned, must be allowed to have lifted up their minds to truth, as high as unassisted reason might avail. A Christian may despise, as rank idolatry, the weakness or hypocrisy, which could bow down before the images, and pray to the departed spirits of their patriarchal Divi, either as agents or intercessors; but he must admit that their aspirations towards the first great cause soared far above materialism, and were wholly directed to a sublimer object of veneration. By them the ancient creeds were made to speak a loftier language, which was foreign to their original import; and upon the promulgation of Christianity they were again remodelled and refined into a further resemblance of its mysteries. And such has probably been the fate of the Hermetic creed before us.

The old Egyptian Chronicle, preserved by Syncellus, is a valuable guide and index to the dynasties that follow.

The first fragment of Manetho, his Epistle to Ptolemy Philadelphus, king of Egypt, gives an account of the author and his work. His history was composed by order of that king in emulation of the Septuagint: and its materials collected, under the royal command, from all the records of the kingdom. All that remains is an epitome of the dynasties, and two large extracts; the first

concerning the Shepherd kings, and the other upon the Israelites.

In the dynasties I have followed the text of Africanus, as quoted by Syncellus, in preference to that of Eusebius who has sadly defaced it. The general outline is the same, though the names of the kings, and the length of their respective reigns frequently differ, as well as the collocation and numbers of the dynasties. I have availed myself of the text of Eusebius to correct grammatical errors; but where any material difference occurs, I have inserted the variation in a parenthesis, or observed it in a note. The numerical letters or figures I have given from Africanus without noticing those of Eusebius as very little dependence can be placed on either.

The Laterculus or Canon of the Kings of Thebes was compiled from the archives of that city by Eratosthenes, the librarian to Ptolemy Philadelphus. It is to be found in Syncellus and other writers.

From these fragments, as explained by the ingenious dissertations of Bryant and Mr. Faber, we may collect an outline of the early history of Egypt. It appears then that after the dispersion from Babel the children of Mizraïm went off to Egypt; of which they continued in the undisturbed enjoyment for about two centuries and a half. The first fourteen dynasties have given rise to various hypotheses. Bryant, using the Old Chronicle as

an authority, lops them all off at once as spurious. There is nevertheless great reason to suppose that the first, or at least part of it, is genuine. Menes, Mines, or Mizor, the Mizraïm of the Scriptures, and the planter of the nation, is naturally placed as the first sovereign of the united realm: and perhaps the dominion of Athothis was equally extensive; for his name occurs both in the Laterculus of the Theban Kings, and in Sanchoniatho. After him the country seems to have been divided into several independent monarchies; some of whose princes may perhaps be found among the thirteen dynasties that follow.

The first fragment from Josephus, gives an account of the invasion and expulsion of a race of foreigners, who were styled Hycsos or Shepherd Kings. They were a branch of the warlike family of the Cuthites, who took advantage of the divided state of Egypt, and conquered it with little difficulty. They retained possession for nearly two hundred and sixty years; when they were expelled by a combination of the native princes under Thummosis, king of Thebes. The Shepherds are placed as the fifteenth dynasty, and Thummosis and his successors, correspond accurately with Amos the first king and his successors of the eighteenth dynasty. Very shortly after the expulsion of the shepherds, Joseph and the children of Israel, came down into Egypt, and were settled in the land of Goshen, the Avaris, which had been evacuated by the Shep-

herds; where they seem to have lived more than a century on terms of the greatest amity with the Egyptians, till a second invasion of the Shepherds reduced them to a state of slavery. Of this invasion the second extract gives an account, and places it in the reign of Amenophis, whom the historian identifies with Amenophis the third, by making him the predecessor of Sethos his son, whom we find the first of the nineteenth dynasty, and who was named Ramesses, after Rampses the father of Amenophis. According to the fragment, the Shepherds effected the conquest in alliance with the Israelites, with whom they reigned conjointly thirteen years, during which time Amenophis, with multitudes of his subjects, retired into Ethiopia. By a comparison of the fragment with the Mosaic account, and some passages relative to the same transactions in Diodorus, Herodotus, and Tacitus, Mr. Faber has extracted the following particulars; that instead of thirteen years, one hundred and six must be allotted to the duration of the second shepherd dynasty; the five hundred and eleven years mentioned by Manetho, being the complete interval between the first invasion and final expulsion: that the native Egyptians and Israelites were equally oppressed under their sway: that the Pyramids were constructed by the joint labours of the conquered, at the command of Cheops, one of the Shepherd kings: and that the Exodus of the Israelites, and destruction of the

Shepherd's power were effected at the same time, by the passage of the Red Sea. After the power of the Shepherds was broken by that catastrophe, the native princes returned, and seem to have had some difficulty in expelling the remnant of the Shepherd tribe; which was finally effected by Sethosis, in the emigration of the Danaï to Greece.

The second invasion then must have taken place in the reign of Amenophis the second; and the return of the Egyptian kings from Ethiopia, in the person of Amenophis the third, who has been confounded with his predecessor. The kings of the second dynasty of Shepherds, seem to have been but two, Cheops and Chephren according to Herodotus, the Chemmis and Cephren of Diodorus. They correspond apparently with Suphis, and Suphis the second which are placed in the fourth of the dynasties of Manetho. The second dynasty of Shepherds, was in reality the fourth dynasty of Egypt, which is expressly stated to have been Memphites of a different race: and of these Suphis the first is said by Africanus, to be the same as Cheops. By turning also to the Laterculus we may observe, at the fifteenth, a change of dynasty from Theban Egyptian to Theban kings: and in Saophis and Sensaophis or rather Saophis the second, we may recognise the same persons reigning as the kings of Thebes. The Mencheres of Manetho, who follows Suphis, is probably the Mycerinus of Dio-

dorus and Herodotus, and the Moscheris of Eratosthenes; and a similarity in the names of his successors to those of the successors of Acherres* in the eighteenth, may induce us to suppose they were the same persons, the exiled princes of Egypt, the contemporaries and not the successors of the second race of Shepherd kings. If any reliance may be placed upon the numbers, another argument might be drawn from the sum of the united reigns which amounts in all the three cases to something more than a century. For a very ingenious theory, I may also refer to the Egyptian Mythology of Pritchard, in which he separates the Theban, Memphite, Thinite, Elephantine, Xoïte, and Heracleotic dynasties from each other, and looks upon them as independent and often contemporaneous dynasties.

The Tyrian Annals are fragments, which were quoted by Josephus from the now extinct histories of Dius and Menander. They agree perfectly with the scriptural accounts, and furnish some curious particulars in addition. The date of the foundation of Carthage, it may be observed is accurately fixed.

The fragments of Zoroaster are generally known

* Possibly the name was Cheres or Ares, varied by the common prefixes of Men, Ach, &c.

by the title of the Chaldaic Oracle of Zoroaster. A few of them were first published by Ludovicus Tiletanus at Paris, with the commentaries of Pletho; to which were subsequently added those of Psellus. The rest were collected by Franciscus Patricius from the works of Proclus, Hermias, Simplicius, Damascius, Synesius, Olympiodorus, Nicephorus, and Arnobius; and published together with the Hermetic Books at the end of his Nova Philosophia. Stanley in his lives of the Philosophers, has given the complete collection of the oracles, with a translation into English, to which I have generally adhered.

Great doubts have been entertained respecting the authenticity of these oracles: but the variety of authors by whom they have been quoted, and throughout whose works they lie dispersed, speaks something in their favour. That they were the forgery of some Gnostic, is an opinion which Stanley thinks sufficiently refuted by the great veneration in which they were held by the Platonic school.

The oracles of Zoroaster, if not genuine extracts, at least contain the genuine doctrine of the Sabæan Theology. The writings which are extant under the title of the Hermetic books though of a far more suspicious character, and evidently the compositions of a later age, have by several eminent writers been also supposed to contain the real doctrines of the Egyptian Buddhists. Both savour per-

haps too strongly of the Platonic philosophy: but that peculiar phraseology, by which the materiality of their subject is sublimated into a spiritual form, must be attributed to the Greek translators, who had deeply imbibed the doctrines of that school.

The Periplus of Hanno is an account of the earliest voyage of discovery extant. It was taken from an original and apparently official document which was suspended in the temple of Saturn, at Carthage. Mr. Falconer has edited it as a separate work, and gives two dissertations on it; the first, explanatory of its contents; and the second, a refutation of Mr. Dodwell's reflections on its authenticity. I have followed Mr. Falconer both in his text and translation. With respect to its age, Mr. Falconer agrees with Bougainville in referring it to the sixth century before the Christian era.

The Periplus is prefaced by a few lines, reciting a decree of the Carthaginians relative to the voyage and its objects: and is then continued as a narrative, by the commander or one of his companions, which commences from the time the fleet had cleared the straits of Gibraltar. Mr. Bougainville has given a chart of the voyage, which may be found, together with the corresponding maps of Ptolemy and D'Anville, in Mr. Falconer's treatise. It may be sufficient however, to remark that Thymiaterium, the first of the colonies planted by Hanno, occupies a position very nearly, perhaps precisely the same with that of the present com-

mercial city of Mogadore. The promontory of Soloeis corresponds with Cape Bojador, nearly opposite to the Canaries. Caricontichos, Gytte, Acra, Melitta and Arambys are placed between Cape Bojador and the Rio d'Ouro which is supposed to be the Lixus. Cerne is laid down as the island of Arguin under the southern Cape Blanco: the river Chretes perhaps is the St. John, and the next large river mentioned is the Senegal. Cape Palmas and Cape Three Points, are supposed to correspond respectively with the Western and Southern Horns, and some island in the Bight of Benin, with that of the Gorillæ. Vossius however supposes the Western Horn, to be Cape Verd, and the Southern, Cape Palmas, in which case the Sierra Leone will answer to the Ochema Theon the Chariot of the Gods.

The description of the Troglodytæ, as men of a different form or appearance, may imply a change from the Moresco to the Negro race. Some passages, quoted by Mr. Falconer from Bruce's travels, explain the extraordinary fires and nightly merriment, which alarmed the voyagers, as customs common among many of the negro tribes, and which had repeatedly fallen within the scope of his own observations. The Gorillæ are supposed to be large monkeys or wild men as the name *ανθρωποι αγριοι* may in fact import.

It is needless to take notice of the numerous

forgeries, which have been issued as the productions of the authors of these fragments. There is a complete set which was composed in Latin by Annius, a monk of Viterbo. But it is a singular circumstance, and one which might be urged with great force against the genuineness of almost the whole collection, that not only the original authors have perished, but those also, through whose means these relics have been handed down. With the exception of these fragments, not only have Sanchoniatho, Berossus, and the rest passed on into oblivion; but the preservers of their names have followed in the same track, and to a more unusual fate. The fragments of Philo, Abydenus, Polyhistor, Dius, and the others, are generally not those of their own works, but extracts from their predecessors.

It is necessary also to advert to the numerous errors which will be found in every sheet. The fragments have been exposed to more than the common risks, and accidents, to which all ancient writings have been subject. They have been either copied from the rude annals of antiquity, or sketched from historical paintings or hieroglyphical records, they have been sometimes translated from the sacred, into the common language of the place, and again translated into Greek; then passed in quotation from hand to hand, and are now scattered over the works of the fathers, and the writers of the Roman empire. It is matter of surprise then,

not that they abound in error and uncertainty, but that so much has been preserved. For my own errors and inadvertencies I beg leave humbly to apologise, yet I must confess I have some reason to congratulate myself on finding in the above a cloak, under which a multitude of them may be concealed, and to which a charitable disposition may refer as many as it pleases without even recurring to the " errors of the press."

Several of these fragments are preserved in two or three different authors, each of whom contains a different version of the same, differing not so much in the outline, and in the general flow of words, as in those technicalities and variations of termination which were necessary to adapt them to the author's style, and it has been a source of some little perplexity to determine which of these various readings to prefer.

To Eusebius, Syncellus, and Josephus, we are principally indebted for these relics of antiquity. The authors of them are repeatedly cited in the Stromata of Clemens Alexandrinus, and in the works of Justin, Cedrenus, and the fathers of the lower empire: but unfortunately no extracts have been preserved. Diodorus Siculus has borrowed largely, but has incorporated the substance of his quotations in the body of his own work.

For Josephus I have followed Hudson's edition. The Cologne edition of the Præparatio Evangelica

of Eusebius is often considered as the best: but upon close inspection and comparison I have been induced to prefer the text of Stephen. With the exception of a mutilated translation into Latin, Eusebius' Chronicle is lost. Under that title however Scaliger has industriously compiled a very portly folio, which, with some other Chronicles, contains a collection of all the fragments of the Greek text of Eusebius, that could be found. Syncellus has been magnificently edited at Paris under the patronage of Louis the fourteenth. By that father very copious extracts have been preserved. He professes to follow the original documents more closely that his predecessors, and as his Parisian editor makes the same pretences to fidelity, I have very generally taken his text as the groundwork. To correct all the palpable grammatical errors contained in it, would be a difficult undertaking. To effect it in some degree, I have availed myself of the emendations of the margin, and of the different readings to be found in Eusebius. But in no case have I presumed to alter without authority; and where neither the margin nor Eusebius afforded that, I have permitted the error to stand as I found it. The alteration of a single letter would sometimes correct a gross grammatical mistake: yet at the same time by retaining the letters as they stand, and making a different division of them into words, a different meaning may be elicited. This work being a mere collection of quotations,

I have not deviated from the usual method of quoting without the points. In most cases we make no use of them: in some instances, their introduction might stamp one particular signification upon certain passages, in which two, widely different, present themselves: but where so much uncertainty prevails, every person must be at liberty to accent as he pleases, or to divide the words as best may suit his purpose. To introduce the accents generally, and omit them in those sentences which may bear a double import, and in which they might assist us to determine the meaning; in short, to use them where they are of no use, and omit them where they might be turned to some account, would be an eccentricity, more needing an apology, than the course I have ventured to pursue. The matter contained in these fragments is the only merit to which they can pretend; the interpretation is all that is required; and refined criticism, bestowed on works which do not rise to elegance, is always a misplaced display of learning: and I feel myself as little competent as inclined to enter into speculations upon the words or accents. So far from presuming to intrude into the province of a commentator, I shall be well content if I have committed no great mistakes.

Such as these fragments are, I send them forth without either note or comment. The classical reader will find, I fear, but poor amusement in perusing a half barbarous dialect, replete with errors

and inconsistencies: to the student of divinity, however, they may not be altogether unacceptable or devoid of interest: and to the inquirer after ancient history and mythology, it may be useful to have collected into one small volume, the scattered relics for which he must otherwise search so widely.

THE

THEOLOGY OF THE PHŒNICIANS;

FROM

SANCHONIATHO.

SANCHONIATHO.

THE COSMOGONY.

ΤΗΝ των ὁλων αρχην ὑποτιθεται Αερα ζοφωδη και πνευματωδη, η πνοην αερος ζοφωδους, και Χαος ζοφερον, ερεβωδες. ταυτα δε ειναι απειρα, και δια πολυν αιωνα μη εχειν περας. ὁτε δε (φησιν) ηρασθη το πνευμα των ἰδιων αρχων, και εγενετο συγκρασις, ἡ πλοκη εκεινη εκληθη Ποθος. αὐτη δε αρχη κτισεως ἁπαντων. αυτο δε ουκ εγινωσκε την αυτου κτισιν, και εκ της αυτου συμπλοκης του πνευματος, εγενετο Μωτ. τουτο τινες φασιν ἰλυν. οἰδε, ὑδατωδους μιξεως σηψιν. και εκ ταυτης εγενετο πασα σπορα κτισεως, και γενεσις των ὁλων.

He supposes that the beginning of all things was a dark and condensed windy air, or a breeze of dark air and a Chaos turbid and indistinct like Erebus: and that these things were infinite, and for a long time had no bound: but when this wind became enamoured of its own principles, and a mixture took place, that embrace was called Desire: and it was the beginning of the creation of all things. But the wind knew not its own production. And of that wind from its embrace was begotten Môt; which some call Mud, others the putrefaction of a watery mixture: and from this sprung all the seed of the creation, and the generation of the universe.

Ην δε τινα ζωα ουκ εχοντα αισθησιν, εξ ὡν εγενετο ζωα

But there were certain animals which had no sense, out of which pro-

νοερα, και εκληθη Ζωφασημιν, τουτ' εστιν ουρανου κατοπται. και ανεπλασθη ὁμοιως ὠου σχηματι, και εξελαμψε Μωτ, Ἡλιος τε και Σεληνη, Αστερες τε και Αστρα μεγαλα.

ceeded intelligent animals, and they were called Zophasemin, that is, the inspectors of heaven, and they were moulded in like manner in the shape of an egg, and Môt shone forth the sun and the moon, the less and the greater stars.

Και του αερος διαυγασαντος, δια πυρωσιν και της θαλασσης και της γης εγενετο πνευματα, και νεφη, και ουρανιων ὑδατων μεγισται καταφοραι και χυσεις και επειδη διεκριθη, και του ιδιου τοπου διεχωρισθη δια την του ἡλιου πυρωσιν, και παντα συνηντησε παλιν εν αερι ταδε τοισδε, και συνερραξαν, βρονται τε απετελεσθησαν και αστραπαι, και προς τον παταγον των βροντων τα προγεγραμμενα νοερα ζωα εγρηγορησεν, και προς τον ηχον επτυρη, και εκινηθη εν τη γη και θαλασση αρρεν και θηλυ.

And the air shining thoroughly with light, by its fiery influence on the sea and earth, winds were produced, and clouds, and very great defluxions, and torrents of the heavenly waters. And when these things, by the heat of the sun, were parted and separated from their proper places, and all met again in the air, and were dashed to pieces against each other, thunders and lightnings were the effect; and at the sound of the thunders, the beforementioned intelligent animals were awakened, and frightened by the noise, and male and female moved upon the earth, and in the sea.

(Τουτοις ἑξης ὁ αυτος συγγραφευς επιφερει λεγων.) ταυθ' ευρεθη εν τη κοσμογονια γεγραμμενα Τααυτου, και τοις εκεινου ὑπομνημασιν, εκ τε στοχασμων και τεκμηριων, ὡν ἑωρακεν αυτου ἡ διανοια, και ευρε, και ἡμιν εφωτισεν.

(After these things our Author proceeds to say:) These things are written in the Cosmogony of Taautus, and in his memoirs, and from the conjectures, and natural signs which his mind perceived and discovered, and wherewith he has enlightened us.

Ἑξης τουτοις ονοματα των ανεμων ειπων Νοτου και Βορεου και των λοιπων, επιλεγει.

Afterwards, declaring the names of the winds North, South, and the rest, he makes this epilogue:—But these

Αλλ' ουτοιγε πρωτοι αφιερωσαν τα της γης βλαστηματα, και θεους ενομισαν, και προσεκυνουν ταυτα, αφ' ων αυτοι τε διεγινοντο, και οι επομενοι, και οι προ αυτων παντες, και χοας και επιθυσειας εποιουν. (και επιλεγει) αυται δε ησαν αι επινοιαι της προσκυνησεως, ομοιαι τη αυτων ασθενεια και ψυχης ατολμια.

first men consecrated the plants of the earth, and judged them gods, and worshipped those things, upon which they themselves lived, and all their posterity, and all before them; to these they made libations and sacrifices. Then he proceeds:—Such were the devices of worship, agreeing with their weakness and the want of boldness of their souls.—*Euseb. Præp. Evan.* lib. I. c. 10.

THE GENERATIONS.

Ειτα (φησι) γεγενησθαι εκ του Κολπια ανεμου, και γυναικος αυτου Βαau, τουτο δε νυκτα ερμηνευειν, Λιωνα και Πρωτογονον θνητους ανδρας, ουτω καλουμενους, ευρειν δε τον Λιωνα την απο των δενδρων τροφην.

Of the wind Colpias, and his wife Baau, which is interpreted Night, were begotten two mortals, called Æon and Protogonus: and Æon found out food from trees.

Εκ τουτων τους γενομενους κληθηναι Γενος και Γενεαν, και οικησαι την Φοινικην. αυχμων δε γενομενων, τας χειρας αρεγειν εις ουρανους προς τον Ηλιον. τουτον γαρ (φησι) θεον ενομιζον μονον ουρανου Κυριον, Βεελσαμην καλουντες, ο εστι παρα Φοινιξι κυριος ουρανου, Ζευς δε παρ' Ελλησι.

Those that were begotten of these were called Genus and Genea, and they dwelt in Phœnicia: and when there were great droughts they stretched forth their hands to heaven towards the Sun; for him they thought the only lord of heaven, calling him Beelsamin, which in Phœnician is Lord of Heaven, but in the Greek Zeus.

Εξης (φησιν) απο Γενους Λιωνους και Πρωτογονου, γενη-

Afterwards by Genus, the son of Protogonus and Æon, were begotten

θηναι αυθις παιδας θνητους, οις ειναι ονοματα Φως και Πυρ και Φλοξ. ουτοι (φησιν) εκ παρατριβης ξυλων εὑρον πυρ, και την χρησιν εδιδαξαν.

Τιους δε εγενησαν ουτοι μεγεθει τε και ὑπεροχῃ κρεισσονας. ὡν τα ονοματα τοις ορεσιν επετεθη ὡν εκρατησαν. ὡς εξ αυτων κληθηναι το Κασσιον, και τον Λιβανον, και τον Αντιλιβανον, και το Βραθυ.

Εκ τουτων (φησιν) εγενηθησαν Μημρουμος ὁ και Ὑψουρανιος απο μητερων δε (φησιν,) εχρηματιζοντων τοτε γυναικων αναιδῃ μισγομενων οις αν εντυχοιεν. Ειτα (φησι) τον Ὑψουρανιον οικησαι Τυρον, καλυβας τε επινοησαι απο καλαμων και θρυων, και παπυρων. στασιασαι δε προς τον αδελφον Ουσωον. ὁς σκεπην τῳ σωματι πρωτος εκ δερματων, ὡν ισχυσε συλλαβειν θηριων εὑρε. Ῥαγδαιων δε γενομενων ομβρων και πνευματων, παρατριβεντα τα εν τῃ Τυρῳ δενδρα, πυρ αναψαι, και την αυτοθι ὑλην καταφλεξαι. δενδρου δε λαβομενον των Ουσωον και αποκλαδευσαντα, πρωτον τολμησαι εις θαλασσαν εμβηναι· ανιερωσαι δε δυο στηλας πυρι τε και πνευματι, και προσκυνησαι, ἁμα τε σπενδειν

mortal children, whose names were Phôs, Púr, and Phlox. These found out the method of producing fire by rubbing pieces of wood against each other, and taught men the use thereof.

These begat sons of vast bulk and height, whose names were given to the mountains on which they first seised: thus from them were named Mount Cassius, and Libanus, Antilibanus, and Brathu.

Memrumus and Hypsuranius were the issue of these men having intercourse with their mothers, the women of those times, without shame, lying with any man they chanced to meet. Then Hypsuranius inhabited Tyre: and he invented the making of huts of reeds and rushes, and the papyrus. And he fell into enmity with his brother Usous, who first made clothing for the body of the skins of the wild beasts which he could catch. And when there were violent storms of rain and wind, the trees in Tyre being rubbed against each other, took fire, and the forest there was consumed. And Usous having taken a tree, and broken off its boughs, first dared to venture on the sea. And he consecrated two pillars to Fire and Wind, and worshipped them, and poured out to them the blood of the wild beasts he took in hunting: and when there was an end of these (the storm and fire?)

αυταις εξ ὧν ἤγρευε θηριων. τουτων δε τελευτησαντων, τους απολειφθεντας (φησι) ῥαβδους αυτοις αφιερωσαι, και τας στηλας προσκυνειν, και τουτοις ἑορτας αγειν κατ'ετος.

he consecrated to them the stumps of wood that remained, and worshipped the pillars, and held anniversary feasts unto the stumps.

Χρονοις δε ὑστερον πολλοις απο της Ὑψουρανιου γενεας γενεσθαι Αγρεα και Ἁλιεα, τους ἁλειας και αγρας εὑρετας. εξ ὧν κληθηναι αγρευτας και ἁλιεις.

And in the times after the generation of Hypsuranius, were Agreus and Halieus, the inventors of the arts of hunting and fishing, from whom huntsmen and fishermen are named.

Εξ ὧν γενεσθαι δυο αδελφους σιδηρου εὑρετας, και της τουτου εργασιας. ὧν θατερον τον χρυσωρ λογους ασκησαι, και επῳδας και μαντειας. ειναι δε τουτον τον Ἡφαιστον. εὑρειν δε και αγκιστρον, και δελεαρ, και ὁρμιαν, και σχεδιαν· πρωτον τε παντων ανθρωπων πλευσαι. διο και ὡς Θεον αυτον μετα θανατον εσεβασθησαν. καλεισθαι δε αυτον και Διαμιχιον. οἱ δε τους αδελφους αυτου τοιχους φασιν επινοησαι εκ πλινθων.

Of these were begotten two brothers who discovered iron, and the forging thereof. One of these called Chrysor, who is the same with Hephæstus, exercised himself in words, and charms, and divinations; and he invented the hook, bait, and fishing-line, and boats slightly built; and he was the first of all men that sailed. Wherefore he was worshipped after his death as a God, and called Diamichius. And it is said his brothers invented the way of making walls of bricks.

Μετα ταυτ' εκ του γενους τουτου γενεσθαι νεανιδας δυο, καλεισθαι δε αυτων τον μεν Τεχνιτην· τον δε Γηΐνον Αυτοχθονα. οὗτοι επενοησαν τῳ πηλῳ της πλινθου συμμιγνυειν φρυτον, και τῳ ἡλιῳ αυτας τερσαινειν. αλλα και στεγας εξειρον.

Afterwards, from this generation were born two youths, one of whom was called Technites, the other Geïnus Autochthôn. These discovered the method of mingling stubble with the loam of the bricks, and of drying them in the sun; and found out tiling.

Απο τουτων εγενοντο ἑτεροι, ὡν ὁ μεν Αγρος εκαλειτο. ὁ δε Αγρουηρος η Αγροτης. οὑ και ξοανον ειναι μαλα σεβασμιον, και ναον ζυγοφορουμενον εν Φοινικη. παρα δε Βιβλιοις εξαιρετως θεων ὁ μεγιστος ονομαζεται. επινοησαν δε οὑτοι αυλας προστιθεναι τοις οικοις, και περιβολαια, και σπηλαια. εκ τουτων αγροται και κυνηγοι. οὑτοι δε και Αληται και Τιτανες καλουνται.

By these were begotten others, of which one was called Agrus, the other Agrouerus or Agrotes, of whom in Phœnicia there was a statue held in the highest veneration, and a temple drawn by yokes of oxen: and at Byblus he is called, by way of eminence, the greatest of the Gods. These invented courts, and fences for houses, and caves or cellars: husbandmen, and such as hunt with dogs, derive their origin from these: they are called also Aletæ, and Titans.

Απο τουτων γενεσθαι Αμυνον και Μαγον. οἱ κατεδειξαν κωμας και ποιμνας.

From these were descended Amynus and Magus, who taught men to construct villages and tend flocks.

Απο τουτων γενεσθαι Μισωρ και Συδυκ. τουτ' εστιν ευλυτον και δικαιον. οὑτοι την του ἁλος χρησιν εὑρον.

By these men were begotten Misor and Sydyc, that is, Well-freed and Just: and they found out the use of salt.

Απο Μισωρ Τααυτος. ὁς εὑρε την των πρωτων στοιχειων γραφην. ὁν Αιγυπτιοι μεν Θωωρ, Αλεξανδρεις δε Θωυθ, Ἑλληνες δ' Ἑρμην εκαλεσαν. εκ δε του Συδυκ, Διοσκουροι, η Καβειροι, η Κορυβαντες, η Σαμοθρακες. οὑτοι (φησι) πρωτοι πλοιον εὑρον.

From Misor came Taautus, who invented the writing of the first letters; him the Egyptians called Thoor, the Alexandrians Thoyth, and the Greeks Hermes. But from Sydyc came the Dioscuri, or Cabiri, or Corybantes, or Samothraces: these (he says) first built a ship complete.

Εκ τουτων γεγονασιν ἑτεροι, οἱ και βοτανας εὑρον, και την των δακετων ιασιν, και επῳδας.

From these descended others, who discovered medicinal herbs, and the cure of poisons and charms.

Κατα τουτους γινεται τις Ηλιουν καλουμενος Ὑψιστος· και Βελεια λεγομενη Βηρουθ.

Contemporary with these was one Elioun, which imports Hypsistus, (the most high) and his wife called

οἱ και κατῳκουν περι Βυβλον. ἐξ ὧν γεναται Επιγειος η Αυτοχθων. ὃν ὑστερον εκαλεσαν Ουρανον. ὡς απ' αυτου και το ὑπερ ἡμας στοιχειον, δι' ὑπερβολην του καλλους ονομαζειν Ουρανον. γεναται δε τουτῳ αδελφη εκ των προειρημενων. ἡ δε εκληθη Γη. και δια το καλλος, απ' αυτης (φησιν) εκαλεσαν την ὁμωνυμον Γην.

Beruth, and they dwelt about Byblus; of whom was begotten Epigeus or Autochthon, whom they afterwards called Ouranus (Heaven); so that from him that element, which is over us, by reason of its excellent beauty is named heaven: and he had a sister of the same parents, and she was called Ge (Earth), and by reason of her beauty the earth was called by the same name.

Ὁ δε τουτων πατηρ ὁ Ὑψιστος εκ συμβολης θηριων τελευτησας αφἰερωθη. ᾧ και χοας και θυσιας οἱ παιδες ετελεσαν.

Hypsistus, the father of these, having been killed in a conflict with wild beasts, was consecrated, and his children offered libations and sacrifices unto him.

Παραλαβων δε ὁ Ουρανος την του πατρος αρχην, αγεται προς γαμον την αδελφην Γην, και ποιειται εξ αυτης παιδας δ'. Ιλον, τον και Κρονον, και Βετυλον, και Δαγων, ὃς εστι σιτων, και Ατλαντα.

But Ouranus, taking the kingdom of his father, married his sister Ge, and had by her four sons, Ilus who is called Cronus, and Betylus, and Dagon who is Siton, and Atlas.

Και εξ αλλων δε γαμετων ὁ Ουρανος πολλην εσχε γενεαν. διο και χαλεπαινουσα ἡ Γη, τον Ουρανον ζηλοτυπουσα εκακιζεν, ὡς και διαστηναι αλληλων. ὁ δε Ουρανος αποχωρησας αυτης μετα βιας, ὁτε και εβουλετο επιων· και πλησιαζων αυτῃ, παλιν απηλλατετο. επεχειρει δε και τους εξ αυτης παιδας διαφθειρειν. την δε Γην αμυνασθαι πολλακις, συμμαχιαι αυτῃ συλλεξαμενην.

But by other wives Ouranus had much issue; whereat Ge, being grieved and jealous, reproached Ouranus, so that they parted from each other: but Ouranus, though he had parted from her, yet by force returned whenever he pleased, and having laid with her again departed; moreover he attempted to kill the children he had by her; Ge also often defended or avenged herself, gathering unto her auxiliary powers.

Εις ανδρας δε προελθων ὁ Κρονος, Ἑρμῃ τῳ τρισμεγιστῳ συμβουλῳ και βοηθῳ χρωμενος, οὑτος γαρ ην αυτου γραμματευς, τον πατερα Ουρανον αμυνεται, τιμωρων τῃ μητρι. Κρονου δε γινονται παιδες, Περσεφονη και Αθηνα. ἡ μεν ουν πρωτη, παρθενος ετελευτα. της δε Αθηνας γνωμῃ και Ἑρμου κατεσκευασε Κρονος εκ σιδηρου ἁρπην και δορυ. Ειτα ὁ Ἑρμης τοις του Κρονου συμμαχοις λογους μαγειας διαλεχθεις, θοὡον ενεποιησε τοις κατ' Ουρανον μαχης ὑπερ της Γης. και οὑτω Κρονος τον Ουρανον πολεμῳ συμβαλων, της αρχης ηλασε, και την βασιλειαν διεδεξατο. Ἑαλω δε εν τῃ μαχῃ και ἡ επεραστος του Ουρανου συγκοιτος εγκυμων ουσα. ἡν εκδιδωσιν ὁ Κρονος προς γαμον τῳ Δαγωνι. τικτει δε παρα τουτῳ ὁ κατα γαστρος εξ Ουρανου εφερεν. ὁ δε εκαλεσε Δημαρουν.

But when Cronus came to man's age, by the advice and assistance of Hermes Trismegistus, who was his secretary, he opposed his father Ouranus, that he might avenge his mother. And Cronus had children, Persephone and Athena; the former died a virgin; but, by the advice of Athena and Hermes, Cronus made of iron a scimitar and a spear. Then Hermes, addressing the allies of Cronus with magic words, wrought in them a keen desire to fight against Ouranus in behalf of Ge. And thus Cronus overcoming Ouranus in battle, drove him from his kingdom, and succeeded him in the imperial power. In the battle was taken a well-beloved concubine of Ouranus who was pregnant; Cronus gave her in marriage to Dagon, and she was delivered, and called the child Demaroon.

Επι τουτοις ὁ Κρονος τειχος περιβαλλει τῃ ἑαυτου οικησει, και πρωτην πολιν κτιζει την επι Φοινικης Βυβλον. Μετα ταυτα τον αδελφον τον ιδιον Ατλαντα ὑπονοησας ὁ Κρονος, μετα γνωμης της Ἑρμου εις βαθος γης εμβαλων κατεχωσε.

After these events Cronus builds a wall round about his habitation, and founds Byblus, the first city of Phœnicia. Afterwards Cronus suspecting his own brother Atlas, by the advice of Hermes, threw him into a deep cavern in the earth, and buried him.

Κατα τουτον τον χρονον οἱ

At this time the descendants of the

απο των Διοσκουρων σχεδιας και πλοια συνθεντες, επλευσαν. και εκριφεντες κατα το Καστιον ορος, ναον αυτοθι αφιερωσαν.

Dioscuri, having built some light and other more complete ships, put to sea; and being out over against Mount Cassius, there consecrated a temple.

Οι δε συμμαχοι Ιλου του Κρονου Ελωειμ επεκληθησαν, ως αν Κρονιοι. ουτοι ησαν οι λεγομενοι επι Κρονου. Κρονος δε υιον εχων Σαδιδον, ιδιω αυτον σιδηρω διεχρησατο, δι' υπονοιας αυτον εσχηκας· και της ψυχης, αυτοχειρ του παιδος γενομενος, εστερησεν. ωσαυτως και θυγατρος ιδιας την κεφαλην απετεμεν. ως παντας εκπεπληχθαι θεους την Κρονου γνωμην.

But the auxiliaries of Ilus, who is Cronus, were called Eloim, (as it were) the allies of Cronus; they were so called after Cronus. And Cronus, having a son called Sadidus, dispatched him with his own sword, because he held him in suspicion, and with his own hand deprived his son of life. And in like manner he cut off the head of his own daughter, so that all the gods were amazed at the mind of Cronus.

Χρονου δε προϊοντος Ουρανος εν φυγη τυγχανων, θυγατερα αυτου παρθενον Ασταρτην μεθ' ετερων αυτης αδελφων δυο, Ρεας και Διωνης δολω τον Κρονον ανελειν υποπεμπει· ας και ελων ο Κρονος κουριδιας γαμετας αδελφας ουσας εποιησατο. Γνους δε ο Ουρανος, επιστρατευει κατα του Κρονου Ειμαρμενην και Ωραν μεθ' ετερων συμμαχων. και ταυτας εξοικειωσαμενος ο Κρονος, παρ' εαυτω κατεσχεν. ετι δε (φησιν) επενοησε θεος Ουρανιος Βαιτυλια, λιθους εμψυχους μηχανησαμενος.

But in process of time, Ouranus being in banishment, sent his daughter Astarte, with two other sisters, Rhea and Dione, to cut off Cronus by deceit; but Cronus took the damsels, and married them being his own sisters. Ouranus, understanding this, sent Eimarmene and Hora with other auxiliaries to make war against him: but Cronus gained the affections of these also, and kept them with himself. Moreover, the god Ouranus devised Bætulia, contriving stones that moved as having life.

Κρονῳ δε εγενοντο απο

And Cronus begat on Astarte seven

Ασταρτης θυγατερες; επτα Τιτανιδες η Αρτεμιδες. και παλιν τῳ αυτῳ γινονται απο Ρέας παιδες ἑπτα, ἀν ὁ νεωτατος ἅμα τῃ γενεσει αφϊέρωθη, και απο Διωνης θηλειαι. και απο Ασταρτης παλιν αρρενες δυο, Ποθος και Ερως.

daughters called Titanides, or Artemides; and he begat on Rhea seven sons, the youngest of whom was consecrated from his birth; also by Dione he had daughters, and by Astarte moreover two sons, Pothos and Eros.

Ὁ δε Δαγων επειδη εὑρε σιτον και αροτρον, εκληθη Ζευς Αροτριος.

And Dagon, after he had found out bread-corn and the plough, was called Zeus Arotrius.

Συδυκῳ δε τῳ λεγομενῳ δικαιῳ, μια των Τιτανιδων συνελθουσα, γεννᾳ τον Ασκληπιον. εγενηθησαν δε και εν Περαιᾳ Κρονῳ, τρεις παιδες, Κρονος ὁμωνυμος τῳ πατρι, και Ζευς Βηλος, και Απολλων.

To Sydyc, called the just, one of the Titanides bare Asclepius: Cronus had also in Perœa three sons, Cronus bearing his father's name, and Zeus Belus, and Apollo.

Κατα τουτους γινονται Ποντος και Τυφων και Νηρευς, πατηρ Ποντου. απο δε του Ποντου γινεται Σιδων' ἡ καθ' ὑπερβολην ευφωνιας πρωτη ὑμνον ᾠδης εὑρε. και Ποσειδων.

Contemporary with these were Pontus, and Typhon, and Nereus the father of Pontus: from Pontus descended Sidon, who by the excellence of her singing first invented the hymns of odes or praises: and Posidon.

Τῳ δε Δημαρουντι γινεται Μελικαρθος. ὁ και Ἡρακλης.

But to Demaroon was born Melicarthus, who is also called Heracles.

Ειτα παλιν Ουρανος πολεμει Ποντῳ. και αποστας, Δημαρουντι προστιθεται. Επεισι τε Ποντῳ ὁ Δημαρους, τροπουται τε αυτον ὁ Ποντος. ὁ δε Δημαρους φυγης θυσιαν ηυξατο.

Then again Ouranus makes war against Pontus, but parting from him attaches himself to Demaroon. Demaroon invades Pontus, but Pontus puts him to flight, and Demaroon vows a sacrifice for his escape.

Ετει δε τριακοστῳ δευτερῳ της ἑαυτου κρατησεως και βασιλειας, ὁ Ιλος, τουτ' εστιν

In the thirty-second year of his power and reign, Ilus, who is Cronus, having laid an ambuscade for his

ὁ Κρονος, Ουρανον τον πατερα λοχησας εν τοπῳ τινι μεσογειῳ, και λαβων ὑποχειριον, εκτεμνει αυτου τα αιδοια, συνεγγυς πηγων τε και ποταμων. ενθα αφιέρωθη Ουρανος, και απηρτισθη αυτου το πνευμα, και απεσταξεν αυτου το αἷμα των αιδοιων, εις τας πηγας, και των ποταμων τα ὑδατα, και μεχρι τουτου δεικνυται το χωριον.

father Ouranus in a certain place in the middle of the earth, and having gotten him into his hands, dismembers him near fountains and rivers. There Ouranus was consecrated, and his spirit was separated, and the blood of his parts dropt into the fountains and the waters of the rivers; and the place is shewed even to this day.

(Παλιν δε ὁ συγγραφευς τουτοις επιφερει μεθ' ἑτερα λεγων.) Ασταρτη δε ἡ μεγιστη, και Ζευς Δημαρους, και Αδαδος βασιλευς θεων, εβασιλευον της χωρας, Κρονου γναμπτ. ἡ δε Ασταρτη επεθηκε τῃ ιδιᾳ κεφαλῃ βασιλειας παρασημον κεφαλην ταυρου. περινοστουσα δε την οικουμενην, εὑρεν αεροπετη αστερα, ὁν και ανελομενη, εν Τυρῳ τῃ ἁγιᾳ νησῳ αφιέρωσε. (Την δε Ασταρτην Φοινικες, την Αφροδιτην ειναι λεγουσι.)

(Then our historian, after some other things, goes on thus:) But Astarte called the greatest, and Demaroon entitled Zeus, and Adodus named the king of gods, reigned over the country by the consent of Cronus: and Astarte put upon her head, as the mark of her sovereignty, a bull's head: and travelling about the habitable world, she found a star falling through the air, which she took up, and consecrated in the holy island Tyre: and the Phœnicians say that Astarte is Aphrodite.

Και ὁ Κρονος δε περιὼν την οικουμενην, Αθηνᾳ τῃ ἑαυτου θυγατρι δίδωσι της Αττικης την βασιλειαν. λοιμου δε γενομενου και φθορας, τον ἑαυτου μονογενη υἱον, Κρονος Ουρανῳ πατρι ὁλοκαρπoι, και τα αιδοια περιτεμνεται, ταυτο ποιησαι και τους ἁμ' αυτῳ συμμαχους

Cronus, also going about the habitable world, gave to his daughter Athena the kingdom of Attica: and when there happened a plague and mortality, Cronus offered up his only son as a sacrifice to his father Ouranus, and circumcised himself, and forced his allies to do the same: and not long afterwards he consecrated

καταναγκασας. και μετ' ου πολυ ἑτερον αυτου παιδα απο Ρέας ονομαζομενον Μουθ' αποθανοντα αφἳεροι. Θανατον δε τουτον και Πλουτωνα Φοινικες ονομαζουσι.

Και επι τουτοις ὁ Κρονος Βιβλον μεν την πολιν θεᾳ Βααλτιδι, τῃ και Διωνῃ διδωσι, Βηρυτον δε Ποσειδωνι και Καβηροις αγροταις τε και ἁλιευσιν. οἱ και Ποντου λειψανα, εις την Βηρυτον αφἳερωσαν.

Προ δε τουτων θεος Τααυτος μιμησαμενος τον Ουρανον, των θεων οψεις, Κρονου τε και Δαγωνος, και των λοιπων διετυπωσεν τους ἱερους των στοιχειων χαρακτηρας. επενοησε δε και τῳ Κρονῳ παρασημα βασιλειας, ομματα τεσσαρα εκ των εμπροσθιων και των οπισθιων μερων· δυο δε ἡσυχῃ μιοντα και επι των ωμων πτερα τεσσαρα· δυο μεν, ὡς ἱπταμενα, δυο δε ὡς ὑφειμενα. το δε συμβολον ην, επειδη Κρονος κοιμωμενος εβλεπε, και εγρηγορας εκοιματο· και επι των πτερων ὁμοιως· ὁτι αναπαυομενος ἱπτατο, και ἱπταμενος ανεπαυετο. τοις δε λοιποις θεοις, δυο ἑκαστῳ πτερωματα επι των ωμων, ὡς ὁτι δη συνιπταντο τῳ Κρονῳ. και αὐτω δε παλιν επι της κεφαλης,

after his death another son, called Muth, whom he had by Rhea; him the Phœnicians call Death and Pluto.

After these things, Cronus gives the city of Byblus to the goddess Baaltis, which is Dione, and Berytus to Posidon, and to the Caberi, the husbandmen and fishermen: and they consecrated the remains of Pontus at Berytus.

But before these things the god Taautus, having represented Ouranus, made types of the countenances of the gods Cronus, and Dagon, and the sacred characters of the other elements. He contrived also for Cronus the ensign of his royal power, having four eyes in the parts before and in the parts behind, two of them closing as in sleep; and upon the shoulders four wings, two in the act of flying, and two reposing as at rest. And the symbol was, that Cronus whilst he slept was watching, and reposed whilst he was awake. And in like manner with respect to his wings, that whilst he rested he was flying, yet rested whilst he flew. But to the other gods there were two wings only to each upon his shoulders, to intimate that they flew under the controul of Cronus; he had also two wings upon his head, the one for

πτερα δυο. ἓν επι του ἡγεμονικωτατου νου, και ἓν επι της αισθησεως.

the most governing part, the mind, and one for the sense.

Ελθων δε ὁ Κρονος εις νοτου χωραν, ἁπασαν την Αιγυπτον εδωκε Θεῳ Ταυτῳ, ὁπως βασιλειον αυτῳ γενηται.

And Cronus coming into the country of the south, gave all Egypt to the god Taautus, that it might be his kingdom.

Ταυτα δε (φησι) πρωτοι αυτων ὑπεμνηματισαντο οἱ ἑπτα Συδεκ παιδες Καβηροι, και ογδοος αυτων αδελφος Ασκληπιος, ὡς αυτοις ενετειλατο Θεος Τααυτος.

These things, says he, the Caberi, the seven sons of Sydec, and their eighth brother Asclepius, first of all set down in memoirs, as the god Taautus commanded them.

Ταυτα παντα ὁ Θαβιωνος παις, πρωτος των απ' αιωνος γεγονοτων Φοινικων Ἱεροφαντης αλληγορησας, τοις τε φυσικοις και κοσμικοις παθεσιν αναμιξας, παρεδωκε τοις οργιωσι, και τελετων καταρχουσι προφηταις. οἱ τον τυφον αυξειν εκ παντος επινευοντες, τοις αυτων διαδοχοις παρεδωσαν και τοις επεισακτοις. ὡν εἱς ην και Ισιρις των τριων γραμματων εὑρετης, αδελφος Χνα του πρωτου μετονομασθεντος Φοινικος.

All these things the son of Thabion, the first Hierophant of all among the Phœnicians, allegorized and mixed up with the occurrences and passions of nature and the world, and delivered to the priests and prophets, the superintendants of the mysteries: and they, perceiving the rage for these allegories increase, delivered them to their successors, and to foreigners: of whom one was Isiris, the inventor of the three letters, the brother of Chna, who is called the first Phœnician.—*Euseb. Præp. Evan.* lib. I. c. 10.

OF THE MYSTICAL SACRIFICE OF THE ~~EGYPTIANS~~ PHŒNICIANS.

Εθος ην τοις παλαιοις, εν ταις μεγαλαις συμφοραις των κινδυνων, αντι της παντων φθορας, το ηγαπημενον των τεκνων, τους κρατουντας η

It was the custom among the ancients, in times of great calamity, to prevent the ruin of all, for the rulers of the city or nation to sacrifice to the avenging deities the most beloved

πολεως η εθνους, εις σφαγην επιδιδοναι λυτρον τοις τιμωροις δαιμοσι. κατεσφαττοντο δε οἱ διδομενοι μυστικως. Κρονος τοινυν, ὁν οἱ Φοινικες Ισραηλ (Ιλ?) προσαγορευουσι, βασιλευων της χωρας, και ὑστερον μετα την του βιου τελευτην εις τον του Κρονου αστερα καθιερωθεις, εξ επιχωριας νυμφης Ανωβρετ λεγομενης, υἱον εχων μονογενη, ὁν δια τουτο Ιεουδ εκαλουν, του μονογενους οὑτως ετι και νυν καλουμενου παρα τοις Φοινιξι, κινδυνων εκ πολεμου μεγιστων κατειληφοτων την χωραν, βασιλικῳ κοσμησας σχηματι τον υἱον, βωμον τε κατασκευασαμενος κατεθυσεν.

of their children as the price of redemption: they who were devoted for this purpose were offered mystically. For Cronus, whom the Phœnicians call Il, and who after his death was deified and instated in the planet which bears his name, when king, had by a nymph of the country called Anobret an only son, who on that account is styled Ieoud, for so the Phœnicians still call an only son: and when great danger from war beset the land he adorned the altar, and invested this son with the emblems of royalty, and sacrificed him. —*Euseb. Præp. Evan.* lib. I. c. 10.

OF THE SERPENT.

Την μεν ουν του δρακοντος φυσιν και των οφεων αυτος εξεθειασεν ὁ Τααυτος, και μετ' αυτον αυθις Φοινικες τε και Αιγυπτιοι. πνευματικωτατον γαρ το ζωον παντων των ἑρπετων, και πυρωδες ὑπ' αυτου παρεδοθη. παρ' ᾧ και ταχος ανυπερβλητον δια του πνευματος παριστησι, χωρις ποδων τε και χειρων, η αλλου τινος των εξωθεν, εξ ὡν τα λοιπα ζωα τας κινησεις ποιειται. και

Taautus first consecrated the basilisk, and introduced the worship of the serpent tribe; in which he was followed by the Phœnicians and Egyptians. For this animal was held by him to be the most inspirited of all the reptiles, and of a fiery nature; inasmuch as it exhibits an incredible celerity, moving by its spirit without either hands, or feet, or any of those external organs, by which other animals effect their motion. And in its progress it assumes a variety of forms, moving in a

ποικιλων σχηματων τυπους αποτελει, και κατα την πορειαν ἑλικοειδεις εχει τας ὁρμας, εφ' ὁ βουλεται ταχος· και πολυχρονιωτατον δε εστι, ου μονον τῳ εκδυομενον το γηρας νεαζειν, αλλα και αυξησιν επιδεχεσθαι μειζονα πεφυκε. και επειδαν το ὡρισμενον μετρον πληρωσῃ, εις ἑαυτον αναλισκεται. ὡς εν ταις ἱεραις ὁμοιως αυτος ὁ Ταυτος κατεταξε γραφαις. διο και εν ἱεροις τουτο το ζωον και εν μυστηριοις συμπαρειληπται.

spiral course, and at what degree of swiftness it pleases. And it is very long-lived, and has the quality not only of putting off its old age, and assuming a second youth, but it receives a greater increase. And when it has fulfilled the appointed measure of its existence, it consumes itself: as Taautus has laid down in the sacred books, wherefore this animal is introduced in the sacred rites and mysteries.—*Euseb. Præp. Evan.* lib. I. c. 10.

THE FRAGMENTS

OF

THE CHALDÆAN HISTORY:

FROM

BEROSSUS, ABYDENUS, AND
MEGASTHENES.

BEROSSUS:

FROM APOLLODORUS.

OF THE CHALDÆAN KINGS.

ΤΑΥΤΑ μεν ὁ Βηρωσσος ἱστορησε. Πρωτον γενεσθαι βασιλεα Αλωρον εκ Βαβυλωνος Χαλδαιον. βασιλευσαι δε σαρους δεκα. και καθεξης Αλαπαρον και Αμηλωνα τον εκ Παντιβιβλων. ειτα Αμμενωνα τον Χαλδαιον, εφ' οὐ (φησι) φανηναι τον μυσαρον Ωαννην τον Αννηδωτον εκ της Ερυθρας. (ὁπὲρ Αλεξανδρος προλαβων ειρηκε φανηναι τῳ πρωτῳ ετει. οὑτος δε μετα σαρους τεσσαρακοντα. ὁ δε Αβυδινος τον δευτερον Αννηδωτον μετα σαρους εικοσι ἑξ.) ειτα Μεγαλαρον εκ Παντιβιβλων πολεως. βασιλευσαι δε αυτον σαρους οκτωκαιδεκα. και μετα τουτον Δαωνον ποιμενα εκ Παντιβιβλων βασιλευσαι σαρους δεκα. κατα τουτον παλιν (φησι) φανηναι εκ της Ερυθρας Αννηδωτον τεταρτον την αυτην τοις ανω

THIS is the history which Berossus has transmitted to us. He tells us that the first king was Alorus of Babylon, a Chaldæan; he reigned ten sari: and afterwards Alaparus, and Amelon who came from Pantibiblon: then Ammenon the Chaldæan, in whose time appeared the Musarus Oannes the Annedotus from the Erythræan sea. (But Alexander Polyhistor anticipating the event, has said that he appeared in the first year; but Apollodorus says that it was after forty sari; Abydenus, however, makes the second Annedotus appear after twenty-six sari.) Then succeeded Megalarus from the city of Pantibiblon; and he reigned eighteen sari: and after him Daonus the shepherd from Pantibiblon reigned ten sari; in his time (he says) appeared again from the Erythræan sea a fourth Annedotus, having the same form with those above, the shape of

εχοντα διαθεσιν, και την ιχθυος προς ανθρωπους μιξιν. ειτα ηρξαι Ευεδωρεσχον εκ Παντιβιβλων, και βασιλευσαι σαρους οκτωκαιδεκα. επι τουτου (φησιν) αλλον φανηναι εκ της Ερυθρας Θαλασσης ὁμοιον κατα την ιχθυος προς ανθρωπον μιξιν, ᾧ ονομα Οδακων. (Τουτους δε φησι παντας τα ὑπο Ωαννου κεφαλαιωδως ρηθεντα κατα μερος εξηγησασθαι. περι τουτων Αβυδινος ουδεν ειπεν.) ειτα αρξαι Αμεμψινον Χαλδαιον εκ Λαραγχων. βασιλευσαι δε αυτον ογδοον σαρους δεκα. ειτα αρξαι Ωτιαρτην Χαλδαιον εκ Λαραγχων. βασιλευσαι δε σαρους η'. Ωτιαρτου δε τελευτησαντος τον υἱον αυτου Ξισουθρον βασιλευσαι σαρους οκτωκαιδεκα. επι τουτου τον μεγαν κατακλυσμον (φησι) γεγενησθαι. ὡς γινεσθαι ὁμου παντας βασιλεις δεκα· σαρους δε ἑκατον εικοσι.

a fish blended with that of a man. Then reigned Euedoreschus from Pantibiblon, for the term of eighteen sari; in his days there appeared another personage from the Erythræan sea like the former, having the same complicated form between a fish and a man, whose name was Odacon. (All these, says Apollodorus, related particularly and circumstantially whatever Oannes had informed them of: concerning these Abydenus has made no mention.) Then reigned Amempsinus, a Chaldæan from Laranchæ; and he being the eighth in order reigned ten sari. Then reigned Otiartes, a Chaldæan, from Laranchæ; and he reigned eight sari. And upon the death of Otiartes, his son Xisuthrus reigned eighteen sari: in his time happened the great deluge. So that the sum of all the kings is ten; and the term which they collectively reigned an hundred and twenty sari.—*Syncel. Chron.* 39. *Euseb. Chron.* 5.

BEROSSUS:

FROM ABYDENUS.

OF THE CHALDÆAN KINGS AND THE DELUGE.

ΧΑΛΔΑΙΩΝ μεν της σοφιης περι τοσαυτα.

So much concerning the wisdom of the Chaldæans.

Βασιλευσαι δε της χωρας πρωτον λεγει Αλωρον. τον δε ὑπερ ἑωὑτου λογον διαδουναι, ὁτι μιν του λεω ποιμενα ὁ Θεος αποδειξαι. βασιλευσαι δε σαρους δεκα. σαρος δε εστι ἑξακοσια και τρισχιλια ετεα· νηρος δε ἑξακοσια· σωσσος δε εξηκοντα.

It is said that the first king of the country was Alorus, who gave out a report that he was appointed by God to be the Shepherd of the people: he reigned ten sari: now a sarus is esteemed to be three thousand six hundred years; a neros six hundred; and a sossus sixty.

Μετα δε τουτον Αλαπαρον αρξαι σαρους τρεις, μεθ' ὁν Αμιλλαρος εκ πολεως Παντιβιβλιος εβασιλευσεν σαρους ιγ'. εφ' ου δευτερον Αννηδωτον την Θαλασσαν αναδυναι παραπλησιον Ωαννη την ιδεαν ἡμιδαιμονα. μεθ' ὁν Αμμενων εκ Παντιβιβλων ηρξε σαρους ιϐ'. μεθ' ὁν Μεγαλαρος εκ Παντιβιβλων ηρξε σαρους οκτωκαιδεκα. ειτα Δαως ποιμην εκ Παντιβιβλων εβασιλευσεν

After him Alaparus reigned three sari: to him succeeded Amillarus from the city of Pantibiblon, who reigned thirteen sari; in his time a semidæmon called Annedotus, very like to Oannes, came up a second time from the sea: after him Ammenon reigned twelve sari, who was of the city of Pantibiblon: then Megalarus of the same place eighteen sari: then Daos, the shepherd, governed for the space of ten sari; he was of Pantibiblon; in his time

σαρους δεκα, εφ' οὗ δ' διφυεις γην εκ θαλασσης ανεδυσαν, ὡντα ονομαΐα ταυΐα· Ευεδωκος, Ενευγαμος, Ενευβουλος, Ανημεντος. επι δε του μετα ταυτα Ευεδωρεσχου Ανωδαφος· μεθ' ὑς αλλοιτε ηρξαν, και Σεισιθρος επι τουτοις. ὡς τους παντας ειναι βασιλεις δεκα· ὡν ὁ χρονος της βασιλειας συνηρξε σαρους ἑκατον εικοσι. (και περι του κατακλυσμου, παρ' ὁμοια μεν ουκ απαραλλακτα λεγει ούτως.) μετ' Ευεδωρεσχον αλλοι τινες ηρξαν και Σεισιθρος· ῳ δη Κρονος προσημαινει μεν εσεσθαι πληθος ομβρων Δεσιου πεμπτη επι δεκα. κελευει δε παν ὁ,τι γραμματων ην εχομενον, εν ἡλιου πολει τῃ εν Σιππαροισιν αποκρυψαι. Σεισιθρος δε ταυτα επιτελεα ποιησας, ευθεως επ' Αρμενιους ανεπλωε, και παραυτικα μιν κατελαμβανε τα εκ θεου. Τριτῃ δε ἡμερῃ επειτα ὡν εκοπασε, μετῃει των ορνιθων πειρην ποιευμενος, εικου γην ἰδοιεν του ὑδατος εκδυσαν. Αἱ δε εκδεχομενου σφεας πελαγεος αχανεος, απορεουσαι ὁκῃ καθορμησονται, παρα τον Σεισιθρον οπισω κομιζονται, και επ' αυτῃσιν ἑτεραι. Ὡς δε τῃσι τριτῃσι ευτυχεεν, απικατο γαρ δη πηλου καταπλεοι τους ταρ-

four double-shaped personages came out of the sea to land, whose names were Euedocus, Eneugamus, Eneuboulus, and Anementus: after these things was Anodaphus, in the time of Euedoreschus. There were afterwards other kings, and last of all Sisithrus: so that in the whole, the number amounted to ten kings, and the term of their reigns to an hundred and twenty sari. (And among other things not irrelative to the subject, he continues thus concerning the deluge:) After Euedoreschus some others reigned, and then Sisithrus. To him the deity Cronus foretold that on the fifteenth day of the month Desius there would be a deluge, and commanded him to deposit all the writings whatever that he had, in the city of the Sun in Sippara. Sisithrus, when he had complied with these commands, instantly sailed to Armenia, and was immediately inspired by God. During the prevalence of the waters Sisithrus sent out birds, that he might judge if the flood had subsided. But the birds passing over an unbounded sea, and not finding any place of rest, returned again to Sisithrus. This he repeated. And when upon the third trial he succeeded, for they then returned with their feet stained with mud, the gods translated him from among men. With respect to the vessel, which yet

σους, θεοι μιν εξ ανθρωπων αφανιζουσιν. Το δε πλοιον εν Αρμενιῃ περιαπτα ξυλων αλεξιφαρμακα τοισιν επιχωριοισι παρειχετο.

remains in Armenia, it is a custom of the inhabitants to form bracelets and amulets of its wood.—*Syncel.* 38. — *Euseb. Præp. Evan.* lib. 9. — *Euseb. Chron.* 5. 8.

OF THE TOWER OF BABEL.

Εντι δ' οἱ λεγουσι τους πρωτους εκ γης ανασχοντας, ῥωμῃ τε και μεγεθει χαυνωθεντας, και δη θεων καταφρονησαντας, ψαμεινονας ειναι, πυργων τυρσιν ἡλιβατον αειρειν, ἱνα νυν Βαβυλων εστιν· ηδη τε ασσον ειναι του ουρανου. και τους ανεμους, θεοισι βωθεωντας ανατρεψαι περι αυτοισι το μηχανημα. του δητα ερειπια λεγεσθαι Βαβυλωνα. τεως δε οντας ὁμογλωσσους εκ θεων πολυθρα φωνην ενεικασθαι, μετα δε Κρονῳ τε και Τιτηνι συστηναι πολεμον. ὁ δε τοπος εν ᾧ πυργον ῳκοδομησαν, νυν Βαβυλων καλειται, δια την συγχυσιν του περι την διαλεκτον πρωτον εναγρους. Ἑβραιοι γαρ την συγχυσιν Βαβελ καλουσι.

They say that the first inhabitants of the earth, glorying in their own strength and size, and despising the gods, undertook to raise a tower whose top should reach the sky, where Babylon now stands: but when it approached the heaven, the winds assisted the gods, and overturned the work upon its contrivers: and its ruins are said to be at Babylon: and the gods introduced a diversity of tongues among men, who till that time had all spoken the same language: and a war arose between Cronus and Titan: but the place in which they built the tower is now called Babylon, on account of the confusion of the tongues; for confusion is by the Hebrews called Babel. —*Euseb. Præp. Evan.* lib. 9.—*Syncel. Chron.* 44.—*Euseb. Chron.* 13.

BEROSSUS:

FROM ALEXANDER POLYHISTOR.

OF THE COSMOGONY ~~AND CAUSES OF~~ Origin and THE DELUGE.

ΒΗΡΩΣΣΟΣ δε εν τη πρωτη των Βαβυλωνιακων φησι, γενεσθαι μεν αυτον κατα Αλεξανδρον τον Φιλιππου την ηλικιαν. αναγραφας δε πολλων εν Βαβυλωνι φυλασσεσθαι μετα πολλης επιμελειας απο ετων που ὑπερ μυριαδων δεκακαιπεντε περιεχουσας χρονον· περιεχειν δε τας αναγραφας ἱστοριας περι του ουρανου, και θαλασσης, και πρωτογονιας, και βασιλεων, και των κατ' αυτους πραξεων.

Berossus, in his first book concerning the history of Babylonia, informs us that he lived in the time of Alexander the son of Philip. And he mentions that there were written accounts preserved at Babylon with the greatest care, comprehending a term of fifteen myriads of years. These writings contained a history of the heavens and the sea; of the birth of mankind; also of those who had sovereign rule; and of the actions achieved by them.

Και πρωτον μεν την Βαβυλωνιαν γην (φησι) κεισθαι επι του Τιγριδος και Ευφρατου ποταμου μεσην. φυειν δε αυτην πυρους αγριους, και κριθας, και οχρον, και σησαμον, και τας εν τοις ἑλεσι φυομενας ῥιζας εσθιεσθον ονομαζεσθαι αυτας γογγας· ισεδυναμειν δε τας ῥιζας

And in the first place he describes Babylonia as a country which lay between the Tigris and Euphrates. He mentions that it abounded with wheat, barley, ocrus, sesamum; and in the lakes were found the roots called gongæ, which were good to be eaten, and were in respect to nutriment like barley. There were also palm trees and apples, and most

ταυτας κριθαις. γινεσθαι δε φοινικας, και μηλα, και τα λοιπα ακροδρυα, και ιχθυας και ορνεα, χερσαια τε και λιμναια. ειναι δε αυτης τα μεν κατα Αραβιαν μερη ανυδρα τε και ακαρπα, τα δε αντικειμενα τη Αραβια, ορεινα τε και ευφορα. εν δε τη Βαβυλωνι πολυ πληθος ανθρωπων γενεσθαι αλλοεθνων κατοικησαντων την Χαλδαιαν· ζην δε αυτους αϊακτως, ὡσπερ τα θηρια.

Εν δε τῳ πρωτῳ ενιαυτῳ φανηναι εκ της Ερυθρας θαλασσης κατα τον ὁμορρουντα τοπον τη Βαβυλωνιζων αφρενον ονοματι Ωαννην, (καθως και Απολλοδωρος ἱστορησε,) το μεν ὁλον σωμα εχον ιχθυος· ὑπο δε την κεφαλην παραπεφυκυιαν αλλην κεφαλην ὑπο κατω της του ιχθυος κεφαλης, και ποδας ὁμοιως ανθρωπου, παραπεφυκοτας δε εκ της ουρας του ιχθυος· ειναι δε αυτῳ φωνην ανθρωπου, την δε εικονα αυτου ετι και νυν διαφυλασσεσθαι.

Τουτο δε (φησιν) το ζωον την μεν ἡμεραν διατριβειν μετα των ανθρωπων, μηδεμιαν τροφην προσφερομενον· παραδιδοναι τε τοις ανθρωποις γραμματων, και μαθηματων, και τεχνων παντοδαπων εμπειριαν, και πολεων συνοικισμους, και ἱερων

kinds of fruits; fish too and birds; both those which are merely of flight, and those which take to the element of water. The part of Babylonia which is bordered upon Arabia, was barren, and without water; but that which lay on the other side had hills, and was fruitful. At Babylon there was (in these times) a great resort of people of various nations, who inhabited Chaldea, and lived without rule and order like the beast of the field.

In the first year there made its appearance, from a part of the Erythræan sea which bordered upon Babylonia, an animal endowed with reason, who was called Oannes. (According to the account of Apollodorus) the whole body of the animal was like that of a fish; and had under a fish's head another head, and also feet below, similar to those of a man, subjoined to the fish's tail. His voice too, and language, was articulate and human; and a representation of him is preserved even to this day.

This Being in the day-time used to converse with men; but took no food at that season; and he gave them an insight into letters and sciences, and every kind of art. He taught them to construct houses, to found temples, to compile laws, and explained to them the principles of

ἱδρυσεις, και νομων εισηγησεις, και γεωμετριαν διδασκειν, και σπερματα, και καρπων συναγωγας ὑποδεικνυειν, και συνολως παντα τα προς ἡμερωσιν ανηκοντα βιον παραδιδοναι τοις ανθρωποις. απο δε του χρονου εκεινου ουδεν αλλο περισσον εὑρεθηναι. του δε ἡλιου δυναντος το ζωον τουτονι Ωαννην δυναι παλιν εις την θαλασσαν, και τας νυκτας εκει διαιτασθαι· ειναι γαρ αυτον αμφιβιον.

Ὑστερον δε φανηναι και ἑτερα ζωα ὁμοια τουτων, περι ὡν εν τῃ των βασιλεων αναγραφῃ (φησιν) δηλωσειν.

Τον δε Ωαννην περι γενεας και πολιτειας γραψαι, και παραδουναι τονδε τον λογον τοις ανθρωποις.

" Γενεσθαι" φησι " χρονον, εν ᾧ το παν σκοτος και ὑδωρ ειναι, και εν τουτοις ζωα τερατωδη, και ειδιφυεις τας ιδεας εχοντα ζωογονεισθαι. ανθρωπους γαρ διπτερους γενηθηναι, ενιους δε και τετραπτερους, και διπροσωπους· και σωμα μεν εχοντας ἑν, κεφαλας δε δυο, ανδρειαν τε και γυναικειαν, και αιδοια τε δυο, αρρεν και θηλυ· και ἑτερους ανθρωπους, τους μεν αιγων σκελη και κερατα εχοντας, τους δε ἱππο-

geometrical knowledge. He made them distinguish the seeds of the earth, and shewed them how to collect fruits; in short, he instructed them in every thing which could tend to soften manners and humanize mankind. From that time, so universal were his instructions, nothing has been added material by way of improvement. When the sun set, it was the custom of this Being to plunge again into the sea, and abide all night in the deep; for he was amphibious.

After this there appeared other animals like Oannes, of which Berossus promises to give an account when he comes to the history of the kings.

Moreover Oannes wrote concerning the generation of mankind; of their different ways of life, and of their civil polity; and the following is the purport of what he said:

" There was a time in which there was nothing but darkness and an abyss of waters, wherein resided most hideous beings, which were produced of a two-fold principle. Men appeared with two wings, some with four and with two faces. They had one body but two heads; the one of a man, the other of a woman. They were likewise in their several organs both male and female. Other human figures were to be seen with the legs and horns of goats. Some had horses' feet: others had the limbs of a horse

ποδας, τους δε τα οπισω μεν μερη ἱππων, τα δε εμπροσθεν ανθρωπων, οὺς ἱπποκενταυρους την ιδεαν ειναι. ζωογονηθηναι δε και ταυρους ανθρωπων κεφαλας εχοντας· και κυνας τετρασωματους, ουρας ιχθυος εκ των οπισθεν μερων εχοντας, και ἱππους κυνοκεφαλους, και ανθρωπους, και ἑτερα ζωα κεφαλας μεν και σωματα ἱππων εχοντα, ουρας δε ιχθυων. και αλλα δε ζωα παντοδαπων θηριων μορφας εχοντα. προς δε τουτοις, ιχθυας, και ἑρπετα, και οφεις, και αλλα ζωα πλειονα θαυμαστα και παρηλλαγμενα τας οψεις αλληλων εχοντα· ὡν και τας εικονας εν τῳ του Βηλου ναῳ ανακεισθαι.

behind, but before were fashioned like men, resembling hippocentaurs. Bulls likewise bred there with the heads of men; and dogs with fourfold bodies, and the tails of fishes. Also horses with the heads of dogs: men too and other animals, with the heads and bodies of horses and the tails of fishes. In short, there were creatures with the limbs of every species of animals. Add to these fishes, reptiles, serpents, with other wonderful animals, which assumed each other's shape and countenance. Of all these were preserved delineations in the temple of Belus at Babylon.

" Αρχειν δε τουτων παντων γυναικα ᾗ ονομα Ομορακα· ειναι δε τουτο Χαλδαϊστι μεν Θαλατθ, Ἑλληνιστι δε μεθερμηνευεται Θαλασσα, κατα δε ισοψηφον σεληνη· ούτως δε των ὁλων συνεστηκοτων, επανελθοντα Βηλον σχισαι την γυναικα μεσην, και το μεν ἡμισυ αυτης ποιησαι γην, το δε αλλο ἡμισυ ουρανον, και τα ἐν αυτῃ ζωα αφανισαι. αλληγορικως δε (φησιν) τουτο μεν φυσιολογεισθαι. ὑγρου γαρ οντος του παντος, και ζωων εν αυτῳ γεγενημενων, τουτον τον

" The person, who was supposed to have presided over them, was a woman named Omoroca; which in the Chaldaic language is Thalatth; which the Greeks express Thalassa, the sea: but according to the most true computation, it is equivalent to Selene, the moon. All things being in this situation, Belus came, and cut the woman asunder: and out of one half of her he formed the earth, and of the other half the heavens; and at the same time destroyed the animals in the abyss. All this (he says) was an allegorical description of nature. For the whole universe consisting of

Θεον αφελειν την ἑαυτου κεφαλην, και το ῥυεν αἱμα τους αλλους θεους φυρασθαι τῃ γῃ, και διαπλασαι τους ανθρωπους· δια νοερους τε ειναι, και φρονησεως Θειας μετεχειν. τον δε Βηλον, ὁν Δια μεθερμηνευουσι, μεσον τεμοντα το σκοτος χωρισαι γην και ουρανον απ' αλληλων, και διαταξαι τον κοσμον· τα δε ζωα ουκ ενεγκοντα την του φωτος δυναμιν φθαρηναι. ἰδοντα δε τον Βηλον χωραν ερημον και καρποφορον, κελευσαι ἑνι των Θεων την κεφαλην αφελοντι ἑαυτου τῳ απορῥιεντι αἱματι φυρασαι την γην, και διαπλασαι ανθρωπους, και θηρια τα δυναμενα τον αερα φερειν· αποτελεσαι δε τον Βηλον, και αστρα, και ἡλιον, και σεληνην, και τους πεντε πλανητας."

moisture, and animals being continually generated therein; the deity (Belus) above-mentioned cut off his own head: upon which the other gods mixed the blood, as it gushed out, with the earth; and from thence men were formed. On this account it is that they are rational, and partake of divine knowledge. This Belus, whom men call Dis, divided the darkness, and separated the Heavens from the Earth, and reduced the universe to order. But the animals so lately created, not being able to bear the prevalence of light, died. Belus upon this, seeing a vast space quite uninhabited, though by nature very fruitful, ordered one of the gods to take off his head; and when it was taken off, they were to mix the blood with the soil of the earth; and from thence to form other men and animals, which should be capable of bearing the light. Belus also formed the stars, and the sun, and the moon, together with the five planets.

(Εν δε τῃ δευτερᾳ τους δεκα βασιλεις των Χαλδαιων, και τον χρονον της βασιλειας αυτων, σαρους ἑκατον εικοσι, ητοι ετων μυριαδας τεσσαρακοντα τρεις, και δυο χιλιαδας, ἑως του κατακλυσμου. λεγει γαρ ὁ αυτος Αλεξανδρος, ὡς απο της γραφης των Χαλδαιων ανθις παρακατιων απο ενναtου

(In the second book was the history of the ten kings of the Chaldeans, and the periods of each reign, which consisted collectively of an hundred and twenty sari, or four hundred and thirty-two thousand years; reaching to the time of the Deluge. For Alexander, as from the writings of the Chaldæans, enumerating the kings from the ninth Ardates to Xisuthrus,

βασιλεως Αρδατου επι τον δεκατον λεγομενον παρ' αυτοις Ξισουθρον, ούτως.)

Αρδατου δε τελευτησαντος τον υίον αυτου Ξισουθρον βασιλευσαι σαρους οκτωκαιδεκα· επι τουτου μεγαν κατακλυσμον γενεσθαι. αναγραφεσθαι δε τον λογον ούτως. τον Κρονον αυτῳ κατα τον ὑπνον επισταντα φαναι, μηνος Δαισια πεμπτῃ και δεκατῃ τους ανθρωπους ὑπο κατακλυσμου φθαρησεσθαι. κελευσαι ουν δια γραμματων παντων αρχας και μεσα και τελετας ορυξαντα θεναι ἐν πολει ἡλιου Σιππαροις, και ναυπηγησαμενον σκαφος εμβηναι μετα των συγγενων και αναγκαιων φιλων· ενθεσθαι δε βρωματα και ποματα, εμβιλειν δε και ζωα πτηνα και τετραποδα, και παντα ευτρεπισαμενον, πλειν. ερωτωμενον δε που πλει; φαναι, προς τους Θεους· ευξαμενον ανθρωποις αγαθα γενεσθαι. τονδ' ου παρακουσαντα, ναυπηγησαντα σκαφος, το μεν μηκος σταδιων πεντε, το δε πλατος σταδιων δυο· τα δε συνταχθεντα παντα συνθεσθαι, και γυναικα, και τεκνα, και τους αναγκαιους φιλους εμβιβασαι. γενομενου δε του κατακλυσμου, και ευθεως ληξαντος· των ορνεων τινα

who is called by them the tenth, proceeds in this manner:)

After the death of Ardates, his son Xisuthrus succeeded, and reigned eighteen sari. In his time happened the great Deluge; the history of which is given in this manner. The Deity, Cronus, appeared to him in a vision, and gave him notice that upon the fifteenth day of the month Dæsia there would be a flood, by which mankind would be destroyed. He therefore enjoined him to commit to writing a history of the beginning, procedure, and final conclusion of all things, down to the present term; and to bury these accounts securely in the city of the Sun at Sippara; and to build a vessel, and to take with him into it his friends and relations; and to convey on board every thing necessary to sustain life, and to take in also all species of animals, that either fly or rove upon the earth; and trust himself to the deep. Having asked the Deity, whither he was to sail? he was answered, "To the Gods:" upon which he offered up a prayer for the good of mankind. And he obeyed the divine admonition: and built a vessel five stadia in length, and in breadth two. Into this he put every thing which he had got ready; and last of all conveyed into it his wife,

τον Ξισουθρον αφιεναι. τα δε ου τροφην εὑροντα ουτε τοπον ὁπου καθισαι, παλιν ελθειν εις το πλοιον. τον δε Ξισουθρον παλιν μετα τινας ἡμερας αφιεναι τα ορνεα· ταυτα δε παλιν εις την ναυν ελθειν τους ποδας πεπηλωμενους εχοντα· το δε τριτον αφεθεντα, ουκ ετι ελθειν εις το πλοιον. τον δε Ξισουθρον εννοηθηναι γην αναπεφηνεναι· διελοντα τε των του πλοιου ραφων μερος τι, και ιδοντα προσωκειλαν το πλοιον ορει τινι, εκβηναι μετα της γυναικος, και της Θυγατρος, και του κυβερνητου· προσκυνησαντα την γην, και βωμον ἱδρυσαμενον, και Θυσιασαντα τοις Θεοις, γενεσθαι μετα των εκβαντων του πλοιου αφανη. τους δε ὑπομειναντας εν τῳ πλοιῳ, μη εισπορευομενων των περι τον Ξισουθρον, εκβαντας ζητειν αυτον επι ονοματος βοιωντας. τον δε Ξισουθρον αυτον μεν αυτοις ουκ ετι οφθηναι· φωνην δε εκ του αερος γενεσθαι, κελευουσαν, ὡς δεον αυτους ειναι Θεοσεβεις, και παρ' αυτων δια την ευσεβειαν πορευεσθαι μετα των Θεων οικησοντα. της δε αυτης τιμης και την γυναικα αυτου, και την Θυγατερα, και τον κυβερνητην μετεσχηκεναι. ειπεν τε

children, and friends. After the flood had been upon the earth, and was in time abated, Xisuthrus sent out some birds from the vessel; which not finding any food, nor any place to rest their feet, returned to him again. After an interval of some days, he sent them forth a second time; and they now returned with their feet tinged with mud. He made a trial a third time with these birds; but they returned to him no more: from whence he formed a judgment, that the surface of the earth was now above the waters. Having therefore made an opening in the vessel, and finding upon looking out, that the vessel was driven to the side of a mountain, he immediately quitted it, being attended by his wife, his daughter, and the pilot. Xisuthrus immediately paid his adoration to the earth: and having constructed an altar, offered sacrifices to the gods. These things being duly performed, both Xisuthrus and those who came out of the vessel with him, disappeared. They, who remained in the vessel, finding that the others did not return, came out with many lamentations, and called continually on the name of Xisuthrus. Him they saw no more; but they could distinguish his voice in the air, and could hear him admonish them to pay due regard to the gods; and likewise

αυτοις· ὁτι ελευσονται παλιν εις Βαβυλωνα, και ὡς ειμαρται αυτοις, εκ Σιππαρων ανελομενοις τα γραμματα διαδουναι τοις ανθρωποις· και ὁτι ὁπου εισιν, ἡ χωρα Αρμενιας εστιν· τους δε ακουσαντας αυτα θυσαι τε τοις θεοις, και περιξι πορευθηναι εις Βαβυλωνα.

inform them that it was upon account of his piety that he was translated to live with the gods; that his wife and daughter, with the pilot, had obtained the same honour. To this he added that he would have them make the best of their way to Babylonia, and search for the writings at Sippara, which were to be made known to all mankind: and that the place where they then were was the land of Armenia. The remainder having heard these words, offered sacrifices to the gods; and taking a circuit, journeyed towards Babylonia.

Του δε πλοιου τουτου κατακλασθεντος εν τῃ Αρμενιᾳ ετι μερος τι αυτου εν τοις Κορκυραιων ορεσι της Αρμενιας διαμενειν, και τινας απο του πλοιου κομιζειν αποξυοντας ασφαλτον, χρασθαι δε αυτῃ προς τους αποτροπιασμους. ελθοντας ουν τουτους εις Βαβυλωνα, τατε εκ Σιππαρων γραμματα ανορυξαι, και πολεις πολλας κτιζοντας, και ἱερα ανιδρυσαμενους, παλιν επικτισαι την Βαβυλωνα.

The vessel being thus stranded in Armenia, some part of it yet remains in the Corcyræan mountains in Armenia; and the people scrape off the bitumen, with which it had been outwardly coated, and make use of it by way of an alexipharmic and amulet. In this manner they returned to Babylon; and having found the writings at Sippara, they set about building cities, and erecting temples: and Babylon was thus inhabited again.—*Syncel. Chron.* 28.—*Euseb. Chron.* 5. 8.

OF ABRAHAM.

Μετα τον κατακλυσμον δεκατῃ γενεᾳ, παρα Χαλδαιοις τις ην δικαιος ανηρ, και μεγας, και τα ουρανια εμπειρος.

After the deluge, in the tenth generation, was a certain man among the Chaldæans renowned for his justice and great exploits, and for his skill in the celestial sciences. — *Euseb. Præp. Evan.* lib. 9.

OF NABONASAR.

Απο δε Ναβονασαρου τους χρονους της των αστερων κινησεως Χαλδαιοι ηκριβωσαν, και απο Χαλδαιων οἱ παρ' Ἑλλησι μαθηματικοι λαβοντες' πειδαν Ναβονασαρος συναγαγων τας πραξεις των προ αυτου βασιλεων, ηφανισεν, ὁπως απ' αυτου ἡ καταριθμησις γινεται των Χαλδαιων βασιλεων.

From the reign of Nabonasar only are the Chaldæans (from whom the Greek mathematicians copy) accurately acquainted with the heavenly motions: for Nabonasar collected all the mementos of the kings prior to himself, and destroyed them, that the enumeration of the Chaldæan kings might commence with him.— *Syncel. Chron.* 207.

OF THE DESTRUCTION OF THE JEWISH TEMPLE.

Τινα τροπον πεμψας επι την Αιγυπτον και επι την ἡμετεραν γην τον υἱον τον ἑαυτου Ναβουχοδονοσορον μετα πολλης δυναμεως, επειδηπερ αφεστωτας αυτους ἐπυθετο, παντων εκρατησε, και τον ναον ενεπρησε τον εν Ἱεροσολυμοις,

He (Nabopollasar) sent his son Nabuchodonosor with a great army against Egypt, and against Judea, upon his being informed that they had revolted from him; and by that means he subdued them all, and set fire to the temple that was at Jerusalem; and removed our people entirely out

ὁλως τε παντα τον παρ' ἡμων λαον αναστησας, εις Βαβυλωνα μετῳκισεν. συνεβη δε κἀι την πολιν ερημωθηναι χρονον ετων ἑβδομηκοντα, μεχρι Κυρου του Περσων βασιλεως. κρατησαι δε (φησι) τον Βαβυλωνιον Αιγυπτου, Συριας, Φοινικης, Αραβιας, παντας δε ὑπερβαλλομενον taις πραξεσι τους προ αυτου Χαλδαιων και Βαβυλωνιων βεβασιλευκοτας.

of their own country, and transferred them to Babylon, and it happened that our city was desolate during the interval of seventy years, until the days of Cyrus king of Persia. (He then says, that) this Babylonian king conquered Egypt, and Syria, and Phœnicia, and Arabia, and exceeded in his exploits all that had reigned before him in Babylon and Chaldæa. — *Joseph. contr. Appion.* lib. 1. c. 19.

OF NEBUCHADNEZZAR.

Ακουσας δε ὁ πατηρ αυτου Ναβοπολλασαρος, ὁτι ὁ τεταγμενος σατραπης εντε Αιγυπτῳ και τοις περι την Συριαν την Κοιλην και την Φοινικην τοποις αποστατης γεγονεν, ου δυναμενος αυτος ετι κακοπαθειν, συστησας τῳ υἱῳ Ναβουχοδονοσορῳ ουτι ετι εν ἡλικιᾳ μερη τινα της δυναμεως, εξεπεμψεν επ' αυτον. συμμιξας δε Ναβουχοδονοσορος τῳ αποστατῃ, και παραταξαμενος, αυτου τε εκυριευσεν, και την χωραν εξ αρχης ὑπο την αὐτου βασιλειαν εποιησεν. τῳ δε πατρι αυτου συνεβη Ναβοπολλασαρῳ, κατα τουτον τον καιρον αρξαντι, εν τῃ Βαβυλωνιων πολει μεταλλαξαι τον βιον, ετη βεβασιλευκοτι εικοσιν ενεα.

When Nabopollasar his (Nabuchodonosor's) father, heard that the governor, whom he had set over Egypt, and the parts of Cœlesyria and Phœnicia, had revolted, he was unable to put up with his delinquencies any longer, but committed certain parts of his army to his son Nabuchodonosor, who was then but young, and sent him against the rebel: and Nabuchodonosor fought with him, and conquered him, and reduced the country again under his dominion. And it happened that his father, Nabopollasar, fell into a distemper at this time, and died in the city of Babylon, after he had reigned twenty-nine years.

Λισθομενος δε μετ' ου πολυ την του πατρος τελευτην Ναβουχοδονοσορος, καταστησας τα κατα την Αιγυπτον πραγματα και την λοιπην χωραν, και τους αιχμαλωτους Ιουδαιων τε και Φοινικων και Συρων και των κατα την Αιγυπτον εθνων συνταξας τισι των φιλων, μετα βαρυτατης δυναμεως και της λοιπης ωφελειας ανακομιζειν εις την Βαβυλωνιαν, αυτος ὁρμησας ὀλιγοστος παρεγενετο δια της ερημου εις Βαβυλωνα. καταλαβων δε τα πραγματα διοικουμενα ὑπο Χαλδαιων, και διατηρουμενην την βασιλειαν ὑπο του βελτιστου αυτων, κυριευσας εξ ὁλοκληρου της πατρικης αρχης, τοις μεν αιχμαλωτοις παραγενομενος συνεταξεν αυτοις αποικιας εν τοις επιτηδειοτατοις της Βαβυλωνιας τοποις αποδειξαι· αυτος δε απο των εκ του πολεμου λαφυρων, τοτε Βηλου ἱερον και τα λοιπα κοσμησας φιλοτιμως, την τε ὑπαρχουσαν εξ αρχης πολιν, και ἑτεραν εξωθεν προσχαρισαμενος και ανακαινησας, προς το μηκετι δυνασθαι τους πολιορκουντας τον ποταμον αναστρεφοντας επι την πολιν κατασκευαζειν, ὑπερεβαλετο τρεις μεν της ενδον πολεως περιβολους, τρεις δε της εξω

After a short time Nabuchodonosor, receiving the intelligence of his father's death, set the affairs of Egypt and the other countries, in order, and committed the captives he had taken from the Jews, and Phœnicians, and Syrians, and of the nations belonging to Egypt, to some of his friends, that they might conduct that part of the forces that had on heavy armour, with the rest of his baggage, to Babylonia; while he went in haste, with a few followers, across the desert to Babylon; where, when he was come, he found that affairs had been well conducted by the Chaldæans, and that the principal person among them had preserved the kingdom for him: accordingly he now obtained possession of all his father's dominions. And he ordered the captives to be distributed in colonies in the most proper places of Babylonia: and adorned the temple of Belus, and the other temples, in a sumptuous and pious manner, out of the spoils he had taken in this war. He also rebuilt the old city, and added another to it on the outside, and so far restored Babylon, that none, who should besiege it afterwards, might have it in their power to divert the river, so as to facilitate an entrance into it: and this he did by building three walls about the inner city, and three about the outer. Some of these walls he

τουτων, τους μεν εξ οπτης πλινθου και ασφαλτου, τους δε εξ αιτης της πλινθου. και τειχισας αξιολογως την πολιν, και τους πυλωνας κοσμησας ιεροπρεπως, προσκατεσκευασεν τοις πατρικοις βασιλειοις ετερα βασιλεια εχομενα εκεινων, υπεραιροντα αναστημα και την πολλην πολυτελειαν. μακρα δ' ισως εσται εαν τις εξηγηται, πλην ουτα γε εις υπερβολην ως μεγαλα και υπερηφανα, συνετελεσθη ημεραις δεκαπεντε. εν δε τοις βασιλειοις τουτοις αναλημματα λιθινα ψηλα ανωκοδομησας, και την οψιν αποδους ομοιατατην τοις ορεσι, καταφυτευσας δενδρεσι παντοδαπις εξειργασατο, και κατασκευασας τον καλουμενον κρεμαστον παραδεισον, δια το την γυναικα αυτου επιθυμειν της ορειας διαθεσεως, τεθραμμενην εν τοις κατα την Μηδιαν τοποις.

built of burnt brick and bitumen, and some of brick only. When he had thus admirably fortified the city with walls, and had magnificently adorned the gates, he added also a new palace to those in which his forefathers had dwelt, adjoining them, but exceeding them in height, and in its great splendor. It would perhaps require too long a narration, if any one were to describe it: however, as prodigiously large and magnificent as it was, it was finished in fifteen days. In this palace he erected very high walks, supported by stone pillars; and by planting what was called a pensile paradise, and replenishing it with all sorts of trees, he rendered the prospect an exact resemblance of a mountainous country. This he did to please his queen, because she had been brought up in Media, and was fond of a mountainous situation. —*Joseph. contr. Appion.* lib. 1. c. 19. —*Syncel. Chron.* 220.—*Euseb. Præp. Evan.* lib. 9.

OF THE CHALDÆAN KINGS AFTER NEBUCHADNEZZAR.

Ναβουχοδωνοσορος μεν ουν μετα το αρξασθαι του προειρημενου τειχους, εμπεσων εις αρρωστιαν, μετηλλαξατο τον βιον, βεβασιλευκως ετη τεσ-

Nabuchodonosor, after he had begun to build the abovementioned wall, fell sick, and departed this life, when he had reigned forty-three years; whereupon his son Evilmerodachus

σαρακοντατρια. της δε βασιλειας κυριος εγενετο ὁ υἱος αυτου Ευειλμαραδουχος. οὑτος προστας των πραγματων ανομως και ασελγως, επιβουλειθεις ὑπο του την αδελφην εχοντος αυτου Νηριγλισσοορου ανηρεθη, βασιλευσας ετη δυο.

Μετα δε το αναιρεθηναι τουτον, διαδεξαμενος την αρχην ὁ επιβουλευσας αυτῳ Νηριγλισσοορος, εβασιλευσεν ετη τεσσαρα.

Τουτου υἱος Λαβοροσοαρχοδος εκυριευσε μεν της βασιλειας παις ων μηνας εννεα· επιβουλευθεις δε, δια το πολλα εμφαινειν κακοηθη, ὑπο των φιλων απετυμπανισθη.

Απολομενου δε τουτου, συνελθοντες οἱ επιβουλευσαντες αυτῳ, κοινῃ την βασιλειαν περιεθηκαν Ναβοννηδῳ τινι των εκ Βαβυλωνος, οντι εκ της αυτης επισυστασεως. επι τουτου τα περι τον ποταμον τειχη της Βαβυλωνιων πολεως, εξ οπτης πλινθου και ασφαλτου κατεκοσμηθη.

Ουσης δε της βασιλειας αυτου εν τῳ ἑπτακαιδεκατῳ ετει, προεξεληλιθως Κυρος εκ της Περσιδος μετα δυναμεως πολλης, και καταστρεψαμενος την λοιπην Ασιαν πασαν, ὡρ-

obtained the kingdom. He governed public affairs in an illegal and improper manner, and by means of a plot laid against him by Neriglissoorus, his sister's husband, was slain when he had reigned but two years.

After his death Neriglissoorus, who had conspired against him, succeeded him in the kingdom, and reigned four years.

His son Laborosoarchodus obtained the kingdom though he was but a child, and kept it nine months; but by reason of the evil practices he exhibited, a plot was laid against him by his friends, and he was tormented to death.

After his death, the conspirators assembled, and by common consent put the crown upon the head of Nabonnedus, a man of Babylon, and one of the leaders of that insurrection. In his reign it was that the walls of the city of Babylon were curiously built with burnt brick and bitumen.

But in the seventeenth year of his reign, Cyrus came out of Persia with a great army, and having conquered all the rest of Asia, he came hastily to Babylonia. When Nabonnedus perceived he was advancing to at-

μησεν επι της Βαβυλωνιας. αισθομενος δε Ναβοννηδος την εφοδον αιτου, απαντησας μετα της δυναμεως και παραταξαμενος, ηττηθεις τη μαχη και φυγων ολιγοστος, συνεκλεισθη εις την Βορσιππηνων πολιν. Κυρος δε Βαβυλωνα καταλαβομενος, και συνταξας τα εξω της πολεως τειχη κατασκαψαι, δια το λιαν αυτω πραγματικην και δυσαλωτον φαινηαι την πολιν, ανεζευξεν επι Βορσιππον, εκπολιορκησων τον Ναβοννηδον. του δε Ναβοννηδου ουχ υπομειναντος την πολιορκιαν, αλλ' εγχειρησαντος αυτον, προτερον χρησαμενος Κυρος φιλανθρωπως, και δους οικητηριον αυτω Καρμανιαν, εξεπεμψεν εκ της Βαβυλωνιας. Ναβοννηδος μεν ουν, το λοιπον του χρονου διαγενομενος εν εκεινη τη χωρα, κατεστρεψε τον βιον.

tack him, he assembled his forces and opposed him, but was defeated, and fled with a few of his attendants, and was shut up in the city Borsippus. Whereupon Cyrus took Babylon, and gave orders that the outer walls should be demolished, because the city had proved very troublesome to him, and difficult to take. He then marched to Borsippus, to besiege Nabonnedus; but as Nabonnedus delivered himself into his hands without holding out the place, he was at first kindly treated by Cyrus, who gave him an habitation in Carmania, but sent him out of Babylonia. Accordingly Nabonnedus spent the remainder of his time in that country, and there died.—*Joseph. contr. App.* lib. 1. c. 20.—*Euseb. Præp. Evan.* lib. 10.

OF THE FEAST OF SACEA.

Βηρωσσος δε εν πρωτω Βαβιλωνιακων, τω Λωω, φησι, μηνι εκκαιδεκατη αγεσθαι εορτην Σακεας προσαγορευομενην εν Βαβυλωνι επι ημερας πεντε, εν αις εθος ειναι αρχεσθαι τους δεσποτας υπο των οικετων,

Berossus, in the first book of his Babylonian history, says; That in the eleventh month, called Loos, is celebrated in Babylon the feast of Sacea for five days; in which it is the custom that the masters should obey their domestics, one of whom is led

αφηγεισθαι τε της οικιας ένα αυτων ενδεδυκοτα ςολην όμοιαν τη βασιλικη, όν καλεισθαι Ζωγανην.

round the house, clothed in a royal garment, and him they call Zoganes. —*Athenæus*, lib. 14.

MEGASTHENES:

FROM ABYDENUS.

OF NEBUCHADNEZZAR.

ΑΒΥΔΗΝΟΣ εν τη Ασσυριων γραφη, Μεγασθενης δε φησι. Ναβουκοδροσορον Ἡρακλεος αλκιμωτερον γεγονοτα επι τε Λιβυην και Ἰβηριην στρατευσαι· ταυτας δε χειρωσαμενον αποδασμον αυτεων εις τα δεξια του ποντου κατοικισαι Μετα δε λεγεται προς Χαλδαιων, ὡς αναβας επι τα βασιληΐα κατασχεθειη Θεῳ ὁτεῳ δη. φθεγξαμενος δε ειπεν οὑτως. "Εγω Ναβουκοδροσορος, ω Βαβυλωνιοι, την μελλουσαν ὑμιν προαγγελλω συμφορην, την ουτε Βηλος εμος προγονος, ουτε βασιλεια Βηλτις αποτρεψαι μοιρας πεισαι σθενουσι. ἡξει Περσης ἡμιονος τοισι ὑμετεροισι δαιμοσι χρεωμενος συμμαχοισιν· επαξει δε δουλοσυνην. οὐ δη συναιτιος εσται Μηδης το Ασσυριον αυχημα. ὡς ειθε μιν προσθεν, η δουναι τους πολιητας, χαρυβδιν τινα η Θαλασ-

Abydenus, in his history of the Assyrians, has preserved the following fragment of Megasthenes, who says: That Nabucodrosorus, having become more powerful than Hercules, invaded Libya and Iberia, and when he had rendered them tributary, he extended his conquests over the inhabitants of the shores upon the right of the sea. It is moreover related by the Chaldæans, that as he went up into his palace he was possessed by some god; and he cried out and said: "Oh! Babylonians, I, Nabucodrosorus, foretel unto you a calamity which neither Belus my ancestor, nor his queen Beltis, have power to persuade the Fates to turn away. A Persian mule shall come, and by the assistance of your gods shall impose upon you the yoke of slavery: the author of which shall be a Mede, the foolish pride of Assyria. Before he should thus betray my sub-

σαν εισδεξαμενην αϊστωσαι προρριζον, η μιν αλλας οδους στραφεντα φερεσθαι δια της ερημου, ινα ουτε αστεα, ουτε πατος ανθρωπων, θηρες δε νομον εχουσι, και ορνιθες πλαζονται, εν τε πετρησι και χαραδρησι μοινον αλωμενον· εμε τε πριν ες νοον βαλεσθαι ταυτα, τελεος αμεινονος κυρησαι."

jects, Oh! that some sea or whirlpool might receive him, and his memory be blotted out for ever; or that he might be cast out to wander through some desert, where there are neither cities nor the trace of men, a solitary exile among rocks and caverns, where beasts and birds alone abide. But for me, before he shall have conceived these mischiefs in his mind, a happier end will be provided."

Ὁ μεν θεσπισας παραχρημα ηφανιστο. ὁ δε οἱ παις Ευιλμαλουρουχος εβασιλευε, τον δε ὁ κηδεστης απεκτεινας Νηριγλισαρης, λειπε παιδα, Λαβασσοαρασκον. τουτου δε αποθανοντος βιαιῳ μορῳ, Ναβαννιδοχον αποδεικνυσι βασιλεα, προσηκοντα οἱ ουδεν. τῳ δε Κυρος ἑλων Βαβυλωνα Καρμανιης ἡγεμονιην δωρεεται.

When he had thus prophesied, he expired: and was succeeded by his son Evilmaluruchus, who was slain by his kinsman Neriglisares: and Neriglisares left Labassoarascus his son: and when he also had suffered death by violence, they made Nabannidochus king, being no relation to the royal race; and in his reign Cyrus took Babylon, and granted him a principality in Carmania.

(Και περι του κτισαι δε τον Ναβουχοδονοσορ την Βαβυλωνα, ὁ αυτος ταυτα γραφει·) λεγεται δε παντα μεν εξ αρχης ὑδωρ ειναι, θαλασσαν καλεομενην. Βηλον δε σφεα παυσαι, χωρην ἑκαστῳ απονειμαντα, και Βαβυλωνα τειχει περιβαλειν· τῳ χρονῳ δε τῳ ικνευμενῳ αφανισθηναι. τειχισαι δε αυθις Ναβουχοδονοσορον το μεχρι της Μακεδονιαν αρχης διαμειναν εον χαλκοπυλον. Και μεθ' ἑτερα επιλεγει, Να-

And concerning the rebuilding of Babylon by Nabuchodonosor, he writes thus: It is said that from the beginning all things were water, called the sea (Thalatth?): that Belus caused this state of things to cease, and appointed to each its proper place: and he surrounded Babylon with a wall: but in process of time this wall disappeared: and Nabuchodonosor walled it in again, and it remained so with its brazen gates until the time of the Macedonian conquest. And after other things he says: Na-

Βουχοδονοσορος δε διαδεξαμενος την αρχην, Βαβυλωνα μεν ετειχισε τριπλῳ περιβολῳ, εν πεντεκαιδεκα ἡμερῃσι, τον δε Ερμακαλην ποταμον εξηγαγεν, εοντα κερας Ευφρητεω, τον τε Ακρακανον. ὑπερ δε της Σιππαρηνων πολιος, λακκον ορυξαμενος, περιμετρον μεν τεσσαρακοντα παρασαγγεων, βαθος δ' οργυιων εικοσι, πυλας επεστησεν, τας ανοιγοντες αρδεσκον το πεδιον· καλεουσι δ' αυτας εχετογνωμονας επετειχισε δε και της Ερυθρης θαλασσης την επικλυσιν, και Τερηδονα πολιν εκτισεν, κατα τας Αραβων εισβολας· τα τε βασιληϊα δενδροις ησκησε, κρημαστους παραδεισους ονομασας.

buchodonosor having succeeded to the kingdom, built the walls of Babylon in a triple circuit in fifteen days; and he turned the river Armacale, a branch of the Euphrates, and the Acracanus: and above the city of Sippara he dug a receptacle for the waters, whose perimeter was forty parasangs, and whose depth was twenty cubits; and he placed gates at the entrance thereof, by opening which they irrigated the plains, and these they call Echetognomones (sluices:) and he constructed dykes against the irruptions of the Erythræan sea, and built the city of Teredon against the incursions of the Arabs; and he adorned the palace with trees, calling them hanging gardens.—*Euseb. Præp. Evan.* lib. 10. —*Euseb. Chron.* 49.

THE FRAGMENTS

OF

THE EGYPTIAN HISTORIES:

CONTAINING

THE HERMETIC CREED;
THE OLD CHRONICLE;
THE REMAINS OF MANETHO;
AND
THE LATERCULUS OF ERATOSTHENES.

THE HERMETIC CREED:

ΠΡΟ των οντως ουτων, και των ὁλων αρχων, εςι Θεος εἱς, πρωτος και του πρωτου Θεου και βασιλεως, ακινητος εν μονοτητι της ἑαυτου ενοτητος μενων, ουτε γαρ νοητον αυτῳ επιπλεκεται, ουτε αλλο τι. Παραδειγμα δε ἱδρυται του αυτου πατρος, αυτογονου, και μονοπατορος Θεου, του οντως αγαθου. Μειζον γαρ τε και πρωτον, και πηγη των παντων, και ριζωμα των νοουμενων πρωτων ειδων οντων. Απο δε του ἑνος τουτου, ὁ αυταρχης Θεος ἑαυτον εξελαμψε· διο και αυτοπατωρ και αυταρχης. Αρχη γαρ αυτος και Θεος Θεων. Μονας εκ του ἑνος, προ ουσιας, και Αρχη της ουσιας· απ' αυτου γαρ ἡ ουσιοτης και ἡ ουσια· διο και νοηταρχης προσαγορευεται. Αυται μεν ουν εισιν αρχαι πρεσβυταται

BEFORE all things that really exist, and before the beginning of all time, there is one God, prior to the first God, and ruler of the world, remaining immoveable in the solitude of his unity; for neither is intelligence immixed with him, nor any other thing. He is the exemplar of himself; the Father, the self-begotten God, who is the only Father, and is truly good. For he is the greatest and the first, the fountain of all things and the root of all primary intellectual forms. But out of this one, the God that is self-sufficient shone forth of himself: for which reason he is the father of himself, and all-sufficient: for he is the beginning and the God of gods. He is unity from the only one; before essence, and yet he is the beginning of essence, for from him is entity and essence; on which account he is celebrated as the prince of intelli-

παντων, ἁς Ἑρμης προ των αιθεριων και εμπυριων Θεων προσταττει και των επουρανιων.

gence. These are the most ancient principles of all things, which Hermes places first in order, before the ethereal, empyrean, and celestial deities. —*Jamblichus.*

THE OLD EGYPTIAN CHRONICLE:

ΦΕΡΕΤΑΙ γαρ Αιγυπτιοις παλαιον τι χρονογραφειον περιεχον λ'. δυναστειων εν γενεαις παλιν ριγ'. χρονων απειρων, εν μυριασι, τρισι, και ,ςφκε'. πρωτον μεν των Αυριτων, δευτερον δε των Μεστραιων, τριτον δε Αιγυπτιων· ούτω πως επι λεξεως εχον.

Ἡφαιστου χρονος ουκ εστιν· δια το νυκτος και ἡμερας αυτον φαινειν.

Ἡλιος Ἡφαιστου εβασιλευσεν ετων μυριαδως τρεις.

Επειτα Κρονος (φησι) και οἱ λοιποι παντες θεοι δωδεκα εβασιλευσεν ετη, ,γ πκδ'.

Επειτα ἡμιθεοι βασιλεις οκτω ετη σιζ'.

Και μετ' αυτους γενεαι ιε'. Κυνικου κυκλου ανεγραφησαν εν ετεσι υμγ'.

Ειτα Τανιτων ις'. δυναστεια, γενεων η'. ετων ρϟ'.

AMONG the Egyptians there is a certain tablet called the Old Chronicle, containing thirty dynasties in 113 descents, during the long period of 36525 years. The first series of princes was that of the Auritæ; the second was that of the Mestræans; the third of Egyptians. The Chronicle runs as follows:

To Hephæstus is assigned no time, as he is apparent both by night and day.

Helius the son of Hephæstus reigned three myriads of years.

Then Cronus and the other twelve divinities reigned 3984 years.

Next in order are the demigods, in number eight, who reigned 217 years.

After these are enumerated 15 generations of the Cynic circle, which take up 443 years.

The 16th Dynasty is of the Tanites, eight kings, which lasted 190 years.

Προς οἰς ιζ'. δυναστεια Μεμφιτων, γενεων δ'. ετων ργ'.	17th Memphites,	4 in descent, 103 years.
Μεθ' οὓς ιη'. δυναστεια Μεμφιτων, γενεων ιδ'. ετων τμη'.	18th Memphites,	14 in descent, 348 years.
Επειτα ιθ' δυναστεια Διοσπολιτων, γενεων ε'. ετων ρ4δ'.	19th Diospolites,	5 in descent, 194 years.
Ειτα εικοστη δυναστεια Διοσπολιτων, γενεων η'. ετων σκη'.	20th Diospolites,	8 in descent, 228 years.
Επειτα κα'. δυναστεια Ταιτων, γενεων ς'. ετων ρκα'.	21st Tanites, .	6 in descent, 121 years.
Ειτα κβ'. δυναστεια Ταιτων, γενεων γ'. ετων μη'.	22nd Tanites, .	3 in descent, 48 years.
κγ'. δυναστεια Διοσπολιτων, γενεων β'. ετων ιθ'.	23rd Diospolites,	2 in descent, 19 years.
Ειτα κδ'. δυναστεια Σαϊτων, γενεων γ'. ετων μδ'.	24th Saïtes, .	3 in descent, 44 years.
Προς οἰς κε'. δυναστεια Λιθιοπων, γενεων γ'. ετων μδ'.	25th Ethiopians,	3 in descent, 44 years.
Μεθ' οὓς κς'. δυναστεια Μεμφιτων, γενεων ζ'. ετων ροζ'.	26th Memphites,	7 in descent, 177 years.
Και μετα τουτους κζ'. Περσων ε'. ετων ρκδ'.	27th Persians .	5 in descent, 124 years.
κη'.	28th	
Επειτα κθ'. δυναστεια Ταιτων, γενεων, ετων λδ'.	29th Tanites, .	in descent, 39 years.
Και επι πασαις λ'. δυναστεια Ταιτου ἑνος, ετων ιη'.	30th a Tanite, .	1 in descent, 18 years.
Τα παντα ὁμου των λ'. δυναστειων ετη μυριαδας γ'. και ,ςφκε'.	In all, 30 Dynasties, and 36525 years.—*Syncel. Chron.* 51.—*Euseb. Chron.* 6.	

MANETHO:

THE EPISTLE OF MANETHO, THE SEBENNYTE, TO PTOLEMY PHILADELPHUS.

ΒΑΣΙΛΕΙ *μεγαλῳ* Πτολεμαιῳ Φιλαδελφῳ *σεβαστῳ*, Μανεθω *αρχιερευς και γραμματευς των κατ'* Αιγυπτον *ἱερων αδυτων, γενει* Σεβεννυτης *ὑπαρχων,* Ἡλιουπολιτης, *τῳ δεσποτῃ μου* Πτολεμαιῳ. Χαιρειν.

Ἡμας δει λογιζεσθαι, *μεγιστε βασιλευ, περι παντων ὡν εαν βουλῃ ἡμας εξετασαι πραγματων· επιζητουντι σοι περι των μελλοντων τῳ κοσμῳ γιγνεσθαι καθετος καλευσας μοι περιφανησεται σοι ἁ εμαθον ἱερα βιβλια γραφεντα ὑπο των προπατορος τρισμεγιστου* Ἑρμου, Ἐρρωσο μοι, Δεσποτα μου Βασιλευ.

To the great and august king Ptolemy Philadelphus: Manetho, the high priest and scribe of the sacred adyta in Egypt, being by birth a Sebennyte and a citizen of Heliopolis, to his sovereign Ptolemy, humbly greeting:

It is right for us, most mighty king, to pay due attention to all things which it is your pleasure we should take into consideration. In answer then to your inquiries concerning the things which shall come to pass in the world, I shall, according to your commands, lay before you what I have gathered from the sacred books written by Hermes Trismegistus, our forefather. Farewell, my prince and sovereign. — *Syncel. Chron.* 40.— *Euseb. Chron.* 6.

THE EGYPTIAN DYNASTIES.

THE DYNASTY OF THE DEMIGODS.

Αιγυπτιων α'. εβασιλευσεν Ἡφαιστος ετη ψκδ'. ἡμισυ και τεσσαρας ἡμερας.

The 1st of the Egyptian kings was Hephæstus, who reigned 724 years and a half and 4 days.

Αιγυπτιων β'. εβασιλευσεν Ἡλιος Ἡφαιστου ετη πς'

The 2nd was Helius, the son of Hephæstus, 86 years.

Αιγυπτιων γ'. εβασιλευσεν Αγαθοδαιμων ετη νς'. και ἡμισυ και δεκα ἡμερας.

3rd, Agathodæmon, who reigned 56 and a half and ten days.

Αιγυπτιων δ'. εβασιλευσεν Κρονος ετη μ'. και ημισυ.

4th, Cronus, 40 and a half years.

Αιγυπτιων ε'. εβασιλευσεν Οσιρις και Ισις ετη λε'.

5th, Osiris and Isis, 35 years.

Αιγυπτιων ς'. εβασιλευσεν ετη.

6th, . . . years.

Αιγυπτιων ζ'. εβασιλευσεν Τυφων ετη κθ'.

7th, Typhon, 29 years.

Αιγυπτιων η'. εβασιλευσεν Ὡρος ἡμιθεος ετη κε'.

8th, Horus, the demigod, 25 years.

Αιγυπτιων θ'. εβασιλευσεν Αρης ἡμιθεος ετη κγ'.

9th, Ares, the demigod, 23 years.

Αιγυπτιων ι'. εβασιλευσεν Ανουβις ἡμιθεος ετη ιζ'.

10th, Anubis, the demigod, 17 years.

Αιγυπτιων ια'. εβασιλευσεν Ἡρακλης ἡμιθεος ετη ιε'.

11th, Heracles, the demigod, 15 years.

Αιγυπτιων ιβ'. εβασιλευσεν Απολλω ἡμιθεος ετη κε'

12th, Apollo, the demigod, 25 years.

Αιγυπτιων ιγ'. εβασιλευσεν Αμμων ἡμιθεος ετη λ'.

13th, Ammon, the demigod, 30 years.

Αιγυπτιων ιδ'. εβασιλευσεν Τιθοης ἡμιθεος ετη κζ'.

14th, Tithoes, the demigod, 27 years.

Αιγυπτιων ιε'. εβασιλευσεν Σωσος ἡμιθεος ετη λϐ'.

15th, Sosus, the demigod, 32 years.

Αιγυπτιων ις'. εβασιλευσεν Ζευς ἡμιθεος ετη κ'.

16th, Zeus, the demigod, 20 years.—*Syncel. Chron.* 19.—*Euseb. Chron.* 7.

THE EGYPTIAN DYNASTIES AFTER THE DELUGE.

THE FIRST DYNASTY.

α'. Μετα νεκυας τους ἡμιθεους πρωτη βασιλεια καταριθμειται βασιλεων οκτω, ὡν πρωτος Μηνης Θεεινιτης εβασιλευσεν ετη ξϐ'. ὁς ὑπο Ἱπποποταμου διαπραγεις διεφθαρη.

1. After the dead demigods the first dynasty consisted of eight kings, of whom the first was Menes the Thinite; he reigned 62 years, and perished by a wound received from an hippopotamus.

β'. Αθωθις (Αθωσθις)* υἱος ετη νζ'. ὁ τα εν Μεμφει βασιλεια οικοδομησας· οὐ φερονται βιϐλοι ανατομικαι, ιατρος γαρ ην.

2. Athothis, his son, reigned 57 years; he built the palaces at Memphis, and left the anatomical books, for he was a physician.

γ'. Κενκενης (Κερκενης) υἱος ετη λα'.

3. Cencenes, his son, reigned 31 years.

δ'. Ουενεφης (Ουενεφρης) υἱος ετη κγ'. εφ'. οὐ λιμος κατεσχεν την Αιγυπτον μεγας. οὑτος παρα Κωχωμην ηγειρε πυραμιδας.

4. Venephes, his son, reigned 23 years. In his time a great plague raged through Egypt. He raised the pyramids near Cochome.

ε'. Ουσαφαιδος (Ουσαφαης) υἱος ετη κ'.

5. Usaphædus, his son, reigned 20 years.

* The names and paragraphs contained between the parentheses are the variations which occur in Eusebius.

ς'. Μιεβιδος (Νιεβης) νιος ετη κς'.

ζ'. Σεμεμψις (Σεμεμψης) νιος ετη ιη'. εφ' ου φθορα μεγιστη κατεσχεν την Αιγυπτον.

η'. Βιναχης (Ουβιεντης) νιος ετη κς'.

Ομου ετη σνγ'.

6. Miebidus, his son, 26 years.

7. Semempsis, his son, reigned 18 years. In his reign a terrible pestilence afflicted Egypt.

8. Bienaches, his son reigned 26 years.

The whole number of years amounted to 253.

THE SECOND DYNASTY.

Δευτερα δυναστεια Θεινιτων βασιλεων εννεα ων.

α'. Πρωτος Βοηθος (Βωχος) ετη λη'. εφ' ου χασμα κατα Βουβαστον εγενετο, και απωλοντο πολλοι.

β'. Καιαχως (Χοος) ετη λθ'. εφ' ου οι βοες Απις εν Μεμφει, και Μνευς εν Ηλιουπολει, και ο Μενδησιος τραγος ενομιθησαν ειναι Θεοι.

γ'. Βινωθρις (Βιοφις) ετη μ'ζ'. εφ' ου εκριθη τας γυναικας βασιλειας γερας εχειν.

δ'. Τλας ετη ι'ζ'.

ε'. Σεθενης ετη μα'.

ς'. Χοιρης ετη ι'ς'.

ζ'. Νεφερχερης ετη κε'. εφ' ου μυθενεται τον Νειλον μελιτι κεκραμμενον ημερας ενδεκα ρυηναι.

(η'. Σεσωχρις ετη μη', ος υψος ειχε πηχων ε'. πλατος γ'.

Of nine Thinite kings.

1. Boethus the first reigned 38 years. During his reign a chasm of the earth opened near Bubastus, and many persons perished.

2. Cœachos reigned 39 years. Under him the bulls Apis in Memphis, and Meneus in Heliopolis, and the Mendesian goat, were appointed to be gods.

3. Binothris reigned 47 years. In whose time it was judged that women might hold the imperial government.

4. Tlas reigned 17 years.

5. Sethenes reigned 41 years.

6. Chæres 17 years.

7. Nephercheres 25 years. In his time it is said the Nile flowed with honey during eleven days.

(8. Sesochris 48 years, whose height was five cubits, and his breadth three.

θ'. Χενερης ετη λ'.
Ομου ετη τϐ'.)

9. Cheneres 30 years.
The whole number of years is 302.)

THE THIRD DYNASTY.

Τριτη δυναστεια Μεμφιτων βασιλεων ενεα· ὧν

Of nine Memphite kings.

α'. Νεχεροφης (Νεχερωχις) ετη κη'. εφ' οὗ Λιϐυες απεστησαν Αιγυπτιων, και της σεληνης παρα λογον αυξηθεισης, δια δεος ἑαυτους παρεδοσαν.

1. Necherophes reigned 28 years. In his time the Libyans revolted from the Egyptians, but on account of an unexpected increase of the moon they surrendered themselves for fear.

β'. Τοσορθρος (Σεσορθος) ετη κθ'. οὑτος Ασκληπιος Αιγυπτιος κατα την ιατρικην νενομισται, και την δια ξεσων λιθων οικοδομιαν εὑρατο, αλλα και γραφης επεμεληθη.

2. Tosorthrus reigned 29 years. He is called Asclepius by the Egyptians, for his medical knowledge. He built a house of hewn stones, and greatly patronized writing.

γ'. Τυρις ετη ζ'.
δ'. Μεσωχρις ετη ιζ'.
ε'. Σωϊφις ετη ις'.
ς'. Τοσερτασις ετη ιθ'.
ζ'. Αχις ετη μϐ'.
η'. Σιφουρις ετη λ'.
θ'. Κερφερης ετη κς'.
Ομου εστιν σιδ'.

3. Tyris reigned 7 years.
4. Mesochris 17 years.
5. Soïphis 16 years.
6. Tosertasis 19 years.
7. Achis 42 years.
8. Siphuris 30 years.
9. Cerpheres 26 years.
Altogether 214 years.

THE FOURTH DYNASTY.

Τεταρτη δυναστεια Μεμφιτων συγγενειας ἑτερας βασιλεις η'.

Of eight Memphite kings of a different race.

α'. Σωρις ετη κθ'.
β'. Σουφις ετη ξγ'. ὁς την

1. Soris reigned 29 years.
2. Suphis reigned 63 years. He

μεγιστην ηγειρε πυραμιδα, οὗτος δε και ὁ Περοπτης εις θεους εγενετο και την ἱεραν συνεγραφε βιβλον.

built the largest pyramid: he was called also Peroptes, and was translated to the gods, and wrote the sacred book.

γ'. Σουφις ετη ξς'.
3. Suphis reigned 66 years

δ'. Μενχερης ετη ξγ'.
4. Mencheres 63 years.

ε'. Ρατοισης ετη κε'.
5. Ratœses 25 years.

ς'. Βιχερης ετη κβ'.
6. Bicheres 22 years.

ζ'. Σεβερχερης ετη ζ'.
7. Sebercheres 7 years.

η'. Θαμφθις ετη θ'.
8. Thampthis 9 years.

Ομου ετη σοδ'.
Altogether 274 years.

THE FIFTH DYNASTY.

Πεμπτη δυναστεια βασιλεων εξ Ελεφαντινης.
Of nine Elephantine kings.

α'. Ουσερχερις ετη κη'.
1. Usercheris reigned 28 years.

β'. Σεφρης ετη ιγ'.
2. Sephres 13 years.

γ'. Νεφερχερης ετη κ'.
3. Nephercheres 20 years.

δ'. Σισιρις ετη ζ'.
4. Sisiris 7 years.

ε'. Χερης ετη κ'.
5. Cheres 20 years.

ς'. Ραθουρις ετη μδ'.
6. Rathuris 44 years.

ζ'. Μερχερης ετη θ'.
7. Mercheres 9 years.

η'. Ταρχερης ετη μδ'.
8. Tarcheres 44 years.

θ'. Οβνος ετη λγ'.
9. Obnos 33 years.

Ομου ετη σμη'.
Altogether 248 years.

THE SIXTH DYNASTY.

Ἑκτη δυναστεια βασιλεων ἑξ Μεμφιτων.
Of six Memphite kings.

α'. Οθωης, (Θωης) ὁς ὑπο δορυτων φορων ανηρεθη.
1. Othoes, who was killed by his guards.

β'. Φιος ετη νγ'.
2. Phius reigned 53 years.

γ'. Μεθουσουφις ετη ζ'.

3. Methusuphis 7 years.

δ'. Φιωψ (Αφιωψ) ἑξαετης αρξαμενος βασιλευειν. διεγενετο μεχρις ετων ρ'.

4. Phiops who began to reign at six years of age, and reigned till he had completed his hundredth year.

ε'. Μεντεσουφις ετος ἑν.

5. Mentesuphis reigned one year.

ς'. Νιτωκρις γενικωτατη, και ευμορφοτατη των κατ' αυτην γενομενη, ξανθη την χροιαν ἡ την τριτην ηγειρε πυραμιδα· εβασιλευσεν ετη ιβ'.

6. Nitocris, who was the most handsome woman of her time, of a dark complexion; she built the third pyramid, and reigned 12 years.

Ομου ετη σγ'.

Altogether 203 years.

THE SEVENTH DYNASTY.

Ἑβδομη δυναστεια Μεμφιτων βασιλεων ο'. οἱ εβασιλευσαν ἡμερας ο'.

Of seventy Memphite kings, who reigned 70 days.

THE EIGHTH DYNASTY.

Ογδοη δυναστεια Μεμφιτων βασιλεων κζ'. οἱ εβασιλευσαν ετη ρμς'.

Of twenty-seven Memphite kings, who reigned 146 years.

THE NINTH DYNASTY.

Ενατη δυναστεια Ἡρακλεωτικων βασιλεων ιθ'. οἱ εβασιλευσαν ετη υθ'. ὡν

Of nineteen Heracleotic kings, who reigned 409 years.

Ὁ πρωτος Αχθοης δεινοτατος των προ αυτου γενομενος, τοις εν παση Αιγυπτῳ κακα ειργασατο, μανιᾳ περιεπεσεν, και ὑπο κροκοδειλου διεφθαρη.

1. The first was Achthoes, the worst of all his predecessors. He did much harm to all the inhabitants of Egypt, was seized with madness, and killed by a crocodile.

THE TENTH DYNASTY.

Δεκατη δυναστεια Ἡρακλεωτικων βασιλεων ιθ'. οἱ εβασιλευσαν ρπε'.

Of 19 Heracleotic kings, who reigned 185 years.

THE ELEVENTH DYNASTY.

Ἑνδεκατη δυναστεια Διοσπολιτων βασιλεων ις'. οἱ εβασιλευσαν ετη μγ'. μεθ' οὑς Αμμενεμης ετη ις'.

Of sixteen Diospolites kings, who reigned 43 years. Among whom Ammenemes reigned 16 years.

Ομου βασιλεις, ρϟβ'. ετη, ͵βτη'. ἡμερας ο'.

The whole number of the abovementioned kings is 192, who reigned during a space of 2308 years and 70 days. — *Syncel. Chron.* 54 *to* 59. —*Euseb. Chron.* 14, 15.

THE SECOND BOOK OF MANETHO:

THE TWELFTH DYNASTY.

ΔΩΔΕΚΑΤΗ δυναστεια Διοσπολιτων βασιλεων ἑπτα.

Of seven Diospolite kings.

α'. Γεσων Γωσης Αμμανεμου (Σεσογχωρις Αμμενεμου) υἱος· ετη μς'.

1. Geson Goses the son of Ammanemes. He reigned 46 years.

β'. Αμμανεμης (Αμμενεμης) ετη λη'. ὁς ὑπο των ἰδιων ευνουχων ανηρεθη.

2. Ammanemes reigned 38 years. He was slain by his eunuchs.

γ'. Σεσωστρις ετη μη'. ὁς ἁπασαν εχειρωσατο την Ασιαν εν ενιαυτοις εννεα, και της Ευρωπης τα μεχρι Θρακης πανταχοσε μνημοσυνα εγειρας της των εθνων κατασχεσεως· επι μεν τοις γενναιοις, ανδρων· επι δε τοις αγεννεσι, γυναικων μορια ταις στηλαις εγχαρασσων, ὁς ὑπο Αιγυπτιων μετα Οσιριν πρωτον νομισθηναι.

3. Sesostris 48 years. He conquered all Asia in nine years, and Europe as far as Thrace, every where erecting monuments of his conquests of those nations; of men among nations who acted bravely, but among the degenerate he erected figures of women, engraving their follies upon the pillars. By the Egyptians he is supposed to be the first after Osiris.

δ'. Λαχαρης (Λαβαρις) ετη η'. ὁς τον εν Αρσενοϊτῃ λαβυρινθον ἑαυτῳ ταφον κατεσκευασεν.

4. Lachares 8 years, who built the Labyrinth in Arsenoïte as a tomb for himself.

ε'. Αμμερης ετη η'.	5. Ammeres 8 years.
ς'. Αμμενεμης ετη η'.	6. Ammenemes 8 years.
ζ'. Σκεμιοφρις αδελφη ετη δ'.	7. Scemiophris, his sister, 4 years.
Ομου ετη ρξ'.	Altogether 160 years.

THE THIRTEENTH DYNASTY.

Τρισκαιδεκατη δυναστεια Διοσπολιτων βασιλεων ξ'. οἱ εβασιλευσαν ρπδ'. ετη.	Of 60 Diospolite kings, who reigned 184 years.
Λειπει.	The names are lost.

THE FOURTEENTH DYNASTY.

Is lost altogether.

THE FIFTEENTH DYNASTY.

Πεντεδεκατη* ποιμενων.	Of the Shepherds.
Ησαν δε Φοινικες ξενοι βασιλεις ς'. οἱ και Μεμφιν εἱλον. οἱ και εν τῳ Σεθροϊτῃ νομῳ πολιν εκτισαν, αφ' ἡς ὁρμωμενοι Αιγυπτιους εχειρωσαντο, ὡν	There were six foreign Phœnician kings: they took Memphis, and built a city in the Sethroïte nome, from whence they made an invasion, and conquered all Egypt; of whom
α'. Σαϊτης εβασιλευσεν ετη ιθ'. αφ' οὐ και ὁ Σαϊτης νομος.	1. Saïtes reigned 19 years, after whom the Saïte Nome is so called.
β'. Βυων (Βνων Ανων) ετη μδ'.	2. Beon reigned 44 years.
γ'. Παχναν (Αφωφις) ετη ξα'.	3. Pachnan 61 years.
δ'. Στααν ετη ν'.	4. Staan 50 years.
ε'. Αρχλης (Ανχλης) ετη μθ'.	5. Archles 49 years.

* This is the seventeenth according to Eusebius.

ς'. Αφοβις ετη ξα'.	6. Aphobis 61 years.
Ομου ετη σπδ'.	Altogether 284 years.

THE SIXTEENTH DYNASTY.

Ἐκκαιδεκατη δυναστεια ποιμενες Ἑλληνες βασιλεις λδ'. εβασιλευσαν ετη φιη'.	Of 32 Grecian shepherds, who reigned 518 years.

THE SEVENTEENTH DYNASTY.

Ἑπτακαιδεκατη δυναστεια ποιμενες αλλοι βασιλεις μγ'. Και Θηβαιοι Διοσπολιται μγ'.	Consisted of 43 shepherd kings and 43 Theban Diospolites.
Ομου οἱ ποιμενες, και οἱ Θηβαιοι εβασιλευσαν ετη ρνα'.	The Shepherds and Thebans reigned altogether 151 years.

THE EIGHTEENTH DYNASTY.

Οκτωκαιδεκατη δυναστεια Διοσπολιτων βασιλεων ις'. ὡν	Of sixteen Diospolite kings.
α'. Πρωτος Αμως (Αμωσις ετη κε'.)	1. Amos.
β'. Χεβρως (Χεβρων) ετη ιγ'.	2. Chebros 13 years.
γ'. Αμενωφθις (Αμμενουφος) ετη κδ'.	3. Amenophthis 24 years.
δ'. Αμερσις (Μιφρις) ετη κβ'.	4. Amersis 22 years.
ε'. Μισαφρις* ετη ιγ'.	5. Misaphris 13 years.
ς'. Μισφραγμουθωσις ετη	6. Misphragmathosis 26 years, in

* In the list of Eusebius the fifth is omitted, and the name of Χερρης inserted between the thirteenth and fourteenth.

κς'. εφ' οὗ ὁ επι Δευκαλιωνος κατακλυσμος.

whose time happened the deluge of Deucalion.

ζ'. Τουθμωσις ετη θ'.

7. Tuthmosis 9 years.

η'. Αμενωφις ετη λα'. οὗτος εστιν ὁ Μεμνων ειναι νομιζομενος, και φθεγγομενος λιθος.

8. Amenophis 31 years. He is supposed to be Memnon, to whom the musical statue is erected.

θ'. Ὡρος ετη λζ'.

9. Horus 37 years.

ι'. Αχερρης (Αχενχερσης) ετη λβ'.

10. Acherrhes 32 years.

ια'. Ραθως (Αθωρις) ετη ἑξ'.

11. Rathos 6 years.

ιβ'. Χεβρης (Χενχερης) ετη ιβ'.

12. Chebres 12 years.

ιγ'. Αχερρης (Αχερρης) ετη ιβ'.

13. Acherrhes 12 years.

ιδ'. Αρμεσης (Αρμαϊς ὁ Δαναος) ετη ε'.

14. Armeses 5 years.

ιε'. Ραμμεσσης (Αμμεσης ὁ και Αιγυπτος) ετως ἑν.

15. Rammesses 1 year.

ις'. Αμενωφ (Μενωφις) ετη ιθ'.

16. Amenoph 19 years.

Ομου ετη σξγ'.

Altogether 263 years.

THE NINETEENTH DYNASTY.

Εννεακαιδεκατη δυναστεια βασιλεων ζ'. Διοσπολιτων.

Of seven Diospolite kings.

α'. Σεθως ετη να'.

1. Sethos reigned 51 years.

β'. Ραψακης (ραψης) ετη ξα'.

2. Rapsaces 61 years.

γ'. Αμμενεφθης (Αμενωφθις) ετη κ'.

3. Ammenephthes 20 years.

δ'. Ραμεσης ετη ξ'.

4. Rameses 60 years.

ε'. Αμμενεμνης (Αμμενεμμης) ετη ε'.

5. Ammenemnes 5 years.

ς'. Θουωρις, ὁ παρ' Ὁμηρῳ καλουμενος Πολυβους ς'.

6. Thuoris, who is called by Homer Polybus.

ζ'. Αλκανδρος εφ' οὐ το Ιλιον ἑαλω ετη ζ'.

Ομου ετη σθ'.

Ετι του αυτου δευτερου τομου, βασιλεις ϛ'. ετη ,βρκα'.

7. Alcandrus 7 years, in whose time Ilion was taken.

Altogether 209 years.

In this second book of Manetho are contained 96 kings and 2121 years.—*Syncel. Chron.* 59 *to* 75.—*Euseb. Chron.* 15 *to* 17.

THE THIRD BOOK OF MANETHO:

THE TWENTIETH DYNASTY.

ΕΙΚΟΣΤΗ δυναστεια βασιλεων Διοσπολιτων ιβ'. οἱ εβασιλευσαν ετη ρλε'.	Of 12 Diospolite kings, who reigned 135 years.

THE TWENTY-FIRST DYNASTY.

Πρωτη και εικοστη δυναστεια βασιλεων Τανιτων ζ'.	Of seven Tanite kings.
α'. Σμεδης (Σμενδης) ετη κς'.	1. Smedes reigned 26 years.
β'. Ψουσενης, η Ψουνεσης (Ψουσεννης) ετη μς'.	2. Psusenes, or Psuneses, 46 years.
γ'. Νεφελχερης (Νεφερχενης) ετη δ'.	3. Nephelcheres 4 years.
δ'. Αμενεναφθις (Αμενωφθις) ετη θ'.	4. Amenophthis 9 years.
ε'. Οσοχορ (Οσοχωρ) ετη ς'.	5. Osochor 6 years.
ς'. Πιναχης (Ψιναχης) ετη θ'.	6. Pinaches 9 years.
ζ'. Σουσεννης (Ψουσεννης) ετη λ'.	7. Susenes 30 years.
Ομου ετη ρλ'.	Altogether 130 years.

THE TWENTY-SECOND DYNASTY.

Εικοστη δευτερα δυναστεια Βουβαστιτων βασιλεων θ'.	Of nine Bubastite kings.
Πρωτος Σεσογχις (Σεσεγχωσις) ετη κα'.	1. Sesonchis 21 years.
β'. Οσωρωθ (Οσορθων) ετη ιε'.	2. Osoroth 15 years.
γ'. δ'. ε'. Αλλοι τρεις ετη κε'.	3, 4, 5. Three others reigned 25 years.
ς'. Τακελλωθις ετη ιγ'.	6. Tacellothis 13 years.
ζ'. η'. θ'. Αλλοι τρεις ετη μβ'.	7, 8, 9. Three others 42 years.
Ομου ετη ρκ'.	Altogether reigned 120 years.

THE TWENTY-THIRD DYNASTY.

ΚΓ'. δυναστεια Τανιτων βατιλεων δ'.	Of four Tanite kings.
α'. Πετουβατης (Πετουβαστης) ετη μ'. εφ' ού Ολυμπιας ηχθη πρωτη.	1. Petoubates reigned 40 years, in whose time the Olympiads began.
β'. Οσορχω (Οσορθων) ετη η'. ὁν Ἡρακλεα Αιγυπτιοι καλουσιν.	2. Osorcho 8 years, whom the Egyptians call Hercules.
γ'. Ψαμμους ετη ι'.	3. Psammus 10 years.
δ'. Ζητ ετη λα'.	4. Zeet 31 years.
Ομου ετη πθ'.	Altogether 89 years.

THE TWENTY-FOURTH DYNASTY.

ΚΔ'. δυναστεια.	
Βοχχωρις (Βοκχωρις) Σαιτης	Bonchoris the Saite reigned 6

ετη ς'. εφ' ού αρνιον εφθεγξατο ετη ϡϟ'.	years, in whose reign a sheep spoke. 990 years.

THE TWENTY-FIFTH DYNASTY.

ΚΕ'. δυναστεια Αιθιοπων βασιλεων τριων.	Of three Ethiop kings.
α'. Σαββακων, ός αιχμαλωτον Βοχχωριν έλων εκαυσε ζωντα, και εβασιλευσεν ετη η'.	1. Sabbacon, who having taken Bonchoris a captive, burnt him alive, and reigned 8 years.
β'. Σευηχος υίος ετη ιδ'.	2. Seuechus, his son, reigned 14 years.
γ'. Ταρκος (Ταρακος) ετη ιη'.	3. Tarcus 18 years.
Ομου ετη μ'.	Altogether 40 years.

THE TWENTY-SIXTH DYNASTY.

Έκτη και εικοστη δυναστεια Σαϊτων βασιλεων εννεα.	Of nine Saite kings.
α'. Στεφινατης (Στεφαναθις) ετη ζ'.	1. Stephinates reigned 7 years.
β'. Νερεψως (Νεχεψως) ετη ς'.	2. Nerepsos 6 years.
γ'. Νεχαω ετη η'.	3. Nechao 8 years.
δ'. Ψαμμιτικος (Ψαμμιτιχος) ετη νδ'.	4. Psammiticus 54 years.
ε'. Νεχαω δευτερος ετη ς'. ούτος είλε την Ίερουσαλημ, και Ιωαχας τον βασιλεα εις Αιγυπτον απηγαγεν.	5. Nechao the second 6 years. He took Jerusalem, and carried Joachas, the king, to Egypt.
ς'. Ψαμμουθις έτερος ετη έξ'.	6. Psammuthius 6 years.
ζ'. Ουαφρις (Οιαφρης) ετη ιθ'. ῷ προσεφυγον άλουσης ύπο	7. Vaphris 19 years, to whom the remainder of the Jews fled when

Ασσυριων Ἱερουσαλημ οἱ των Ιουδαιων ὑπολοιποι.	Jerusalem was taken by the Assyrians.
η'. Αμωσις ετη μδ'.	8. Amosis 44 years.
θ'. Ψαμμαχεριτης* μηνας ς'.	9. Psammacherites 6 months.
Ομου ετη ρν'. και μηνας ς'.	Altogether 150 years and six months.

THE TWENTY-SEVENTH DYNASTY.

ΚΖ'. βασιλεια Περσων βασιλεων η'.	Of eight Persian kings.
α'. Καμβυσης ετη ε'. της ἑαυτου βασιλειας. Περσων εβασιλευσεν Αιγυπτου ετη ς'.	1. Cambyses reigned over Persia, his own kingdom, 5 years, and over Egypt 6 years.
β'. Δαρειος Ὑστασπου ετη λς'.	2. Darius, the son of Hystaspes, 36 years.
γ. Ξερξης ὁ μεγας ετη κα'.	3. Xerxes the Great 21 years.
δ'. Αρταβανος† μηνας ζ'.	4. Artabanus 7 months.
ε'. Αρταξερξης ετη μα'.	5. Artaxerxes 41 years.
ς'. Ξερξης μηνας δυο.	6. Xerxes 2 months.
ζ'. Σογδιανος μηνας ζ'.	7. Sogdianus 7 months.
η'. Δαρειος Ξερξου ιθ'.	8. Darius the son of Xerxes, 19 years.
Ομου ετη ρκδ'. μηνας δ'.	Altogether 124 years and four months.

* Eusebius omits the last, and inserts Αμμερης at the beginning as the first.

† Eusebius omits Artabanus, and between Cambyses and Darius places the Magi, with a reign of seven months.

THE TWENTY-EIGHTH DYNASTY.

ΚΗ'. δυναστεια.	
Αμυρτεως (Αμυρταιος) Σαϊτης ετη ς'.	Amyrteos, the Saïte, 6 years.

THE TWENTY-NINTH DYNASTY.

ΚΘ'. δυναστεια Μενδησιων βασιλεων δ'.	Of four Mendesian kings.
α'. Νεφερειτης (Νεφεριτης) ετη ς'.	1. Nepherites reigned 6 years.
β'. Αχωρις ετη ιγ'.	2. Achoris 13 years.
γ'. Ψαμμουθις ετος α'.	3. Psammuthis 1 year.
δ'. Νεφορατης (Αναφεριτης Νεφεριτης) μηνας δ'.	4. Nephorotes 4 months.
(ε'. Μουθις ετος α'.)	(5. Muthis 1 year.)
Ομου ετη κ'. μηνας δ'.	Altogether 20 years and four months.

THE THIRTIETH DYNASTY.

Τριακοστη δυναστεια Σεβεννυτων βασιλεων τριων.	Of three Sebennyte kings.
α'. Νεκτανεβης (Νεκτανεβις) ετη ιη'.	1. Nectanebes 18 years.
β'. Τεως ετη β'.	2. Teos 2 years.
γ'. Νεκτανεβης (Νεκτανεβος) ετη ιη'.	3. Nectanebes 18 years.
Ομου ετη λη'.	Altogether 38 years.

THE THIRTY-FIRST DYNASTY.

ΛΑ'. δυναστεια Περσων βασιλεων τριων.	Of three Persian kings.

α'. Ωχος εικοστῳ ετει της ἑαυτου βασιλειας Περσων εβασιλευσεν Αιγυπτου ετη ϛ'.

1. Ochus ruled Persia twenty years, and Egypt 2 years.

β'. Αρσης (Αρσης Ωχου) ετη γ'.

2. Arses reigned 3 years.

γ'. Δαρειος ετη δ'.

3. Darius 4 years.

Ομου ετη θ'.

Altogether 9 years.

Ομου ,αν'.

And the whole 1050 years.— *Syncel. Chron.* 73 *to* 78. — *Euseb. Chron.* 16, 17.

MANETHO:

OF THE SHEPHERD KINGS.

ΕΓΕΝΕΤΟ βασιλευς ἡμιν, Τιμαος ονομα, επι τουτου ουκ οιδ' ὁπως ὁ Θεος ανεπνευσεν, και παραδοξως εκ των προς ανατολην μερων, ανθρωποι το γενος ασημοι, καταθαρσησαντες επι την χωραν εστρατευσαν, και ῥαδιως αμαχητι ταυτην κατα κρατος εἱλον. και τους ἡγεμονευσανταις εν αυτη χειρωσαμενοι, το λοιπον τας τε πολεις ωμως ενεπρησαν, και τα ἱερα των Θεων κατεσκαψαν. πασι δε τοις επιχωριοις εχθροτατα πως εχρησαντο, τους μεν σφαζοντες, των δε και τα τεκνα και γυναικας εις δουλειαν αγοντες. περας δε και βασιλεα ἑνα εξ αυτων εποιησαν, ᾧ ονομα ην Σαλατις. και οὑτος εν τῃ Μεμφιδι κατεγινετο, την τε ανω και κατω χωραν δασμολογων, και φρουραν εν τοις επιτηδειοτατοις

We had formerly a king whose name was Timaus. In his time it came to pass, I know not how, that God was displeased with us: and there came up from the East in a strange manner men of an ignoble race, who had the confidence to invade our country, and easily subdued it by their power without a battle. And when they had our rulers in their hands, they burnt our cities, and demolished the temples of the gods, and inflicted every kind of barbarity upon the inhabitants, slaying some, and reducing the wives and children of others to a state of slavery. At length they made one of themselves king, whose name was Salatis: he lived at Memphis, and rendered both the upper and lower regions of Egypt tributary, and stationed garrisons in places which were best adapted for that purpose. But he directed his attention principally to the security

καταλειπων τοπους. μαλιστα δε και τα προς ανατολην ησφαλισατο μερη, προορωμενος Ασσυριων, τοτε μειζον ισχυοντων, εσομενην επιθυμιαν της αυτης βασιλειας εφοδου. εὑρων δε εν νομῳ τῳ Σαϊτῃ πολιν επικαιροτατην, κειμενην μεν προς ανατολην του Βουβαστιτου ποταμου, καλουμενην δ' απο τινος αρχαιας θεολογιας Αυαριν, ταυτην εκτισεν τε, και τοις τειχεσιν οχυρωτατην εποιησεν ενοικισας αυτῃ και πληθος ὁπλιτων εις εικοσι και τεσσαρας μυριαδας ανδρων προς φυλακην. ενθαδε κατα θερειαν ηρχετο, τα μεν σιτομετρων και μισθοφοριαν παρεχομενος, τα δε και ταις εξοπλισιαις προς φοβον των εξωθεν επιμελως γυμναζων.

of the eastern frontier; for he regarded with suspicion the increasing power of the Assyrians, who he foresaw would one day undertake an invasion of the kingdom. And observing in the Saïte nome, upon the east of the Bubastite channel, a city which from some ancient theological reference was called Avaris; and finding it admirably adapted to his purpose, he rebuilt it, and strongly fortified it with walls, and garrisoned it with a force of two hundred and fifty thousand armed men. To this city Salatis repaired in summer time, to collect his tribute, and pay his troops, and to exercise his soldiers in order to strike terror into foreigners.

Αρξας δ' εννεακαιδεκα ετη τον βιον ετελευτησαν. Μετα τουτον δε ἑτερος εβασιλευσεν τεσσαρα και τετταρακοντα ετη, καλουμενος Βηων. μεθ' ὁν αλλος Απαχνας, ἑξ και τριακοντα ετη και μηνας ἑπτα. επειτα δε και Απωφις ἑν και ἑξηκοντα, και Ιανιας πεντηκοντα και μηνα ἑνα. επι πασι δε και Ασσις εννεα και τεσσαρακοντα και μηνας δυο. Και οὑτοι μεν ἑξ εν αυτοις εγενηθησαν πρωτοι αρχοντες, πολε-

And Salatis died after a reign of nineteen years: after him reigned Beon forty-four years: and he was succeeded by Apachnas who reigned thirty-six years and seven months: after him reigned Apophis sixty-one years, and Ianias fifty years and one month. After all these reigned Assis forty-nine years and two months. These six were the first rulers amongst them, and during all the period of their dynasty, they made war upon the Egyptians in hope of exterminating the whole race. All this nation was styled

μουντες αει και ποθουντες μαλλον της Αιγυπτου εξαραι την ριξαν. Εκαλειτο δε το συμπαν αυτων εθνος Ὑκσως, τουτο δε εστι βασιλεις ποιμενες. το γαρ Ὑκ καθ' ἱεραν γλωσσαν βασιλεα σημαινει, το δε Σως ποιμην εστι και ποιμενες κατα την κοινην διαλεκτον, και οὑτω συντιθεμενον γινεται Ὑκσως. τινες δε λεγουσιν αυτους Αραβας ειναι. Τουτους δε τους προκατωνομασμενους βασιλεας τους των ποιμενων καλουμενων, και τους ἐξ αυτων γενομενους, κρατησαι της Αιγυπτου (φησιν) εἰη προς τοις πεντακοσιοις ἑνδεκα.

Hycsos, that is the Shepherd Kings; for the first syllable, Hyc, according to the sacred dialect, denotes a king, and Sos signifies a shepherd, but this according to the vulgar tongue; and of these is compounded the term Hycsos: some say they were Arabians. This people, who were thus denominated Shepherd Kings, and their descendants retained possession of Egypt for the space of five hundred and eleven years.

Μετα ταυτα δε, των εκ της Θεβαϊδος και της αλλης Αιγυπτου βασιλεων γενεσθαι (φησιν) επι τους ποιμενας επαναστασιν, και πολεμον αυτοις συρῤαγηναι μεγαν και πολυχρονιον. επι δε βασιλεως, ᾧ ονομα ειναι Αλισφραγμουθωσις, ἡττωμενους (φησι) τους ποιμενας ὑπ' αυτου, εκ μεν της αλλης Αιγυπτου πασης εκπεσειν, κατακλεισθηναι δ' εις τοπον, αρουρων εχοντα μυριων την περιμετρον. Αναριν ονομα τῳ τοπῳ. Τουτον (φησιν ὁ Μανεθων) ἁπαντα, τειχει τε μεγαλῳ και ισχυρῳ περιβαλειν τους ποιμενας, ὁπως την τε κτησιν ἁπασαν εχωσιν εν ὀχυρῳ, και την λειαν την ἑαυτων.

After these things he relates that the kings of Thebaïs and of the other parts of Egypt, made an insurrection against the Shepherds, and that a long and mighty war was carried on between them, till the Shepherds were subdued by a king whose name was Alisphragmuthosis, and were by him driven out of the rest of Egypt, and hemmed within a place containing ten thousand acres, which was called Avaris. All this tract (says Manetho) the Shepherds surrounded with a vast and strong wall, that they might retain all their possessions and their prey within a hold of strength.

Τον δε Αλισφραγμουθωσεως υἱον Θουμμωσιν επιχειρησαι μεν αυτους δια πολιορκιας ἑλειν κατα κρατος, οκτω και τεσσαρακοντα μυριασι προσεδρευσαντα τοις τειχεσιν· επει δε της πολιορκιας απεγνω, ποιησασθαι συμβασεις, ἱνα την Αιγυπτον εκλιποντες ὁποι βουλονται παντες αβλαβεις απελθωσι. τους δε επι ταις ὁμολογιαις πανοικεσιᾳ μετα των κτησεων συκ ελαττους μυριαδων οντας εικοσι και τεσσαρων απο της Αιγυπτου την ερημον εις Συριαν ὁδοιπορησαι. φοβουμενους δε την Ασσυριων δυναστειαν, τοτε γαρ εκεινους της Ασιας κρατειν, εν τῃ νυν Ιουδαιᾳ καλουμενῃ πολιν οικοδομησαμενους τοσαυταις μυριασιν ανθρωπων αρκεσουσαν, Ἱεροσολυμα ταυτην ονομασαι.

(Εν αλλῃ δε τινι βιβλῳ των Αιγυπτιακων Μανεθων) Τουτο (φησιν) εθνος τους καλουμενους ποιμενας, αιχμαλωτους εν ταις ἱεραις αυτων βιβλοις γεγραφθαι.

Μετα το εξελθειν εξ Αιγυπτου τον λαον των ποιμενων εις Ἱεροσολυμα, ὁ εκβαλων αυτους εξ Αιγυπτου βασιλευς Τεθμωσις, εβασιλευσεν μετα ταυτα ετη εικοσι πεντε και μηνας τεσσαρας, και ετελευτησεν, και παρελαβε την αρχην αυτου

And Thummosis, the son of Alisphragmuthosis, endeavoured to force them by a siege, and beleaguered the place with a body of four hundred and eighty thousand men; but at the moment when he despaired of reducing them by siege, they agreed to a capitulation, that they would leave Egypt, and should be permitted to go out without molestation wheresoever they pleased. And, according to this stipulation, they departed from Egypt with all their families and effects, in number not less than two hundred and forty thousand, and bent their way through the desert towards Syria. But as they stood in fear of the Assyrians, who had then dominion over Asia, they built a city in that country which is now called Judæa, of sufficient size to contain this multitude of men, and named it Jerusalem.

(In another book of the Egyptian histories Manetho says) That this people, who are here called Shepherds, in their sacred books were also styled Captives.

After the departure of this nation of Shepherds to Jerusalem, Tethmosis, the king of Egypt who drove them out, reigned twenty-five years and four months, and then died: after him his son Chebron took the government into his hands for thirteen years; after him reigned Ameno-

νὶος Χεβρων ετη δεκατρια. μεθ' ὁν Αμενωφις εικοσι και μηνας ἑπτα. του δε αδελφη Αμεσσης εικοσι ἑν και μηνας εννεα. της δε Μηφρης δωδεκα και μηνας εννεα. του δε Μηφραμουθωσις εικοσι πεντε και μηνας δεκα. του δε Θμωσις εννεα και μηνας οκτω. του δε Αμενωφις τριακοντα και μηνας δεκα. του δε Ωρος τριακοντα ἑξ και μηνας πεντε. του δε Θυγατηρ Ακεγχρης δωδεκα και μηνα ἑνα. της δε Ραθωτις αδελφος εννεα. του δε Ακεγχηρης δωδεκα και μηνας πεντε. του δε Ακεγχηρης ἑτερος δωδεκα και μηνας τρεις. του δε Αρμαϊς τεσσαρα και μηνα ἑνα. του δε Ραμεσσης ἑν και μηνας τεσσαρας. του δε Αρμεσσης Μιαμμου εξηκοντα ἑξ και μηνας δυο. του δε Αμενωφις δεκα και εννεα και μηνας ἑξ. του δε Σεθωσις, και Ραμεσσης, Ἱππικην και ναυτικην εχων δυναμιν.

phis for twenty years and seven months: then his sister Amesses twenty-one years and nine months: she was succeeded by Mephres, who reigned twelve years and nine months: after him Mephramuthosis twenty-five years and ten months: then Thmosis reigned nine years and eight months; after whom Amenophis thirty years and ten months: then Orus thirty-six years and five months: then his daughter Acenchres twelve years and one month: after her Rathotis nine years: then Acencheres twelve years and five months: another Acencheres twelve years and three months: after him Armaïs four years and one month: after him reigned Ramesses one year and four months: then Armesses the son of Miammous sixty-six years and two months: after him Amenophis nineteen years and six months: and he was succeeded by Sethosis who is called Ramesses, he maintained an army of cavalry and a naval force.

Οὑτος τον μεν αδελφον Αρμαϊν επιτροπον της Αιγυπτου κατεστησεν, και πασαν μεν αυτῳ την αλλην βασιλικην περιεθηκεν εξουσιαν, μονον δε ενετειλατο διαδημα μη φορειν, μηδε την βασιλιδα μητερα τε των τεκνων αδικειν, απεχεσθαι δε και των αλλων βασιλικων παλλακιδων. αυτος δε επι

This king (Sethosis) appointed his brother Armaïs his viceroy over Egypt: he also invested him with all the other authority of a king, but with these restrictions; that he should not wear the diadem, nor interfere with the queen, the mother of his children, nor abuse the royal concubines. Sethothis then made an expedition against Cyprus and Phœnicia, and waged

Κυπρον και Φοινικην και παλιν Ασσυριους τε και Μηδους στρατευσας, ἁπαντας, τους μεν δορατι, τους δε αμαχητι, φοβῳ δε της πολλης δυναμεως, ὑποχειριους ελαβε. και μεγα φρονησας επι ταις ευπραγιαις, ετι και θαρσαλεωτερον εποριευετο, τας προς ανατολας πολεις τε και χωρας καταστρεφομενος.

war with the Assyrians and Medes; and he subdued them all, some by force of arms, and others without a blow, by the mere terror of his power. And being puffed up with his success, he advanced still more confidently, and overthrew the cities, and subdued the countries of the East.

Χρονου τε ἱκανου γεγονοτος, Αρμαϊς ὁ καταλειφθεις εν Αιγυπτῳ, παντα τουμπαλιν, οἱς αδελφος παρηγει μη ποιειν, αδεως επραττεν. και γαρ την βασιλιδα βιαιως εσχεν, και ταις αλλαις παλλακισιν αφειδως διετελει χρωμενος. πειθομενος δε ὑπο των φιλων διαδημα εφορει, και αντηρε τῳ αδελφῳ.

But Armaïs, who was left in Egypt, took advantage of the opportunity, and fearlessly committed all those acts which his brother had enjoined him not to do: he violated the queen, and continued an unrestrained intercourse with the rest, and at the persuasion of his friends he assumed the diadem, and openly opposed his brother.

Ὁ δε τεταγμενος επι των ἱερων της Αιγυπτου, γραψας βιβλιον επεμψε τῳ Σεθωσει, δηλων αυτῳ παντα, και ὁτι αντηρεν ὁ αδελφος αυτου Αρμαϊς. παραχρημα ουν ὑπεστρεψεν εις Πηλουσιον, και εκρατησεν της ιδιας βασιλειας. ἡ δε χωρα εκληθη απο του αυτου ονοματος Αιγυπτος. λεγει γαρ ὁτι ὁ μεν Σεθωσις εκαλειτο Αιγυπτος, Αρμαϊς δε ὁ Αδελφος αυτου Δαναος.

But the ruler over the priests of Egypt sent to Sethosis, and informed him of what had happened, and how his brother had set himself up in opposition to his power. Upon this Sethosis immediately returned to Pelusium, and recovered his kingdom. The country of Egypt took its name from Sethosis, who was called also Ægyptus, as was his brother Armaïs known by the name of Danaus.—*Joseph. contr. App.* lib. I. c. 14, 15.

OF THE ISRAELITES.

Τουτον (Αμενωφιν) επιθυμησαι θεων γενεσθαι θεατην, ὡσπερ Ωρος εἰς των προ αυτου βεβασιλευκοτων· ανενεγκειν δε την επιθυμιαν ὁμωνυμῳ μεν αυτῳ Αμενωφει, πατρος δε Παπιος οντι, θειας δε δοκουντι μετεσχηκεναι φυσεως, κατα τε σοφιαν και προγνωσιν των εσομενων. ειπειν ουν αυτῳ τουτον τον ὁμωνυμον, ὁτι δυνησεται θεους ἰδειν, ει καθαραν απο τε λεπρων και των αλλων μιαρων ανθρωπων την χωραν ἁπασαν ποιησειεν.

This king (Amenophis) was desirous of beholding the gods, as Orus, one of his predecessors in the kingdom, had seen them. And he communicated his desire to a priest of the same name with himself, Amenophis, the son of Papis, who seemed to partake of the divine nature, both in his wisdom and knowledge of futurity: and Amenophis returned him answer, that he might behold the gods, if he would cleanse the country of all lepers and other unclean persons that were in it.

Ἡσθεντα δε τον βασιλεα, παντας τους τα σωματα λελωβημενους εκ της Αιγυπτου συναγαγειν· γενεσθαι δε του πληθους μυριαδας οκτω· και τουτους εις τας λιθοτομιας τας εν τῳ προς ανατολην μερει του Νειλου εμβαλειν αυτον, ὁπως εργαζοιντο και των αλλων Αιγυπτιων οἱ εγκεχωρισμενοι. ειναι δε τινας εν αυτοις και των λογιων ἱερεων (φησι,) λεπρᾳ συγκεχυμενους. τον δε Αμενωφιν εκεινον, τον σοφον και μαντικον ανδρα, ὑποδεισθαι προς αυτον τε και τον βασιλεα χολον των θεων, ει βιασθεντες οφθησον-

Well pleased with this information, the king gathered together out of the land of Egypt all that laboured under any defect in body, to the amount of eighty thousand, and sent them to the quarries, which are situate on the east side of the Nile, that they might work in them and be separated from the rest of the Egyptians. And (he says) there were among them some learned priests who were affected with leprosy. And Amenophis the wise man and prophet, fearful lest the vengeance of the gods should fall both on himself and on the king, if it should appear that violence had been offered them, added this also

ται. και προσθεμενον ειπειν, ὁτι συμμαχησουσι τινες τοις μιαροις, και της Αιγυπτου κρατησουσιν επ' ετη δεκατρια. μη τολμησαι μεν αυτον ειπειν ταυτα τῳ βασιλει, γραφην δε καταλιποντα περι παντων ἑαυτον ανελειν. εν αθυμιᾳ δε ειναι τον βασιλεα.

in a prophetic spirit;—that certain people would come to the assistance of these polluted wretches, and would subdue Egypt, and hold it in possession for thirteen years. These tidings however he dared not to communicate to the king, but left in writing an account of what should come to pass, and destroyed himself, at which the king was fearfully distressed.

(Καπειτα κατα λεξιν οὑτω γεγραφεν). Των δε ταις λατομιαις ὡς χρονος ἱκανος διηλθεν ταλαιπωρουντων, αξιωθεις ὁ βασιλευς, ἱνα προς καταλυσιν αυτοις και σκεπην απομερισῃ την τοτε των ποιμενων ερημωθεισαν πολιν, Αυαριν συνεχωρησεν. εστι δε ἡ πολις κατα την θεολογιαν ανωθεν Τυφωνιος.

(After which he writes thus, word for word:) When those that were sent to work in the quarries had continued for some time in that miserable state, the king was petitioned to set apart for their habitation and protection the city Avaris, which had been left desolate by the Shepherds; and he granted them their desire: now this city, according to the theology above, is a Typhonian city.

Οἱ δε εις ταυτην εισελθοντες, και τον τοπον τουτον εις αποστασιν εχοντες, ἡγεμονα αὑτων λεγομενον τινα των Ἡλιοπολιτων ἱερων Οσαρσιφον εστησαντο. και τουτῳ πειθαρχησοντες εν πασιν ὡρκομοτησαν· ὁ δε πρωτον μεν αυτοις νομον εθετο, μητε προσκυνειν θεους, μητε των μαλιστα εν Αιγυπτῳ θεμιστευομενων ἱερων ζωων απεχεσθαι μηδενος, παντα τε θυειν και αναλουν· συναπτεσθαι δε μηδενι πλην των συνωμοσμενων. τοιαυτα δε

When these men had taken possession of the city, and found it well adapted for a revolt, they appointed over themselves a ruler out of the priests of Heliopolis, one whose name was Osarsiph, and they bound themselves by oath that they would be obedient. Osarsiph then, in the first place enacted this law, that they should neither worship the gods, nor abstain from any of those sacred animals which the Egyptians hold in the highest veneration, but sacrifice and slay them all, and that they should connect themselves with none but

νομοθετησας, και πλειστα αλλα, μαλιστα τοις Αιγυπτιοις εθισμοις εναντιουμενα, εκελευσεν πολυχειρια τα της πολεως επισκευαζειν τειχη, και προς πολεμον ετοιμους γινεσθαι τον προς Αμενωφιν τον βασιλεα. αυτος δε προσλαβομενος μεθ' εαυτου και των αλλων ιερεων και συμμεμιασμενων, επεμψε πρεσβεις προς τους ὑπο Τεθμωσεως απελαθεντας ποιμενας, εις πολιν την καλουμενην Ἱεροσολυμα και τα καθ' εαυτον και τους αλλους τους συνατιμασθεντας δηλωσας, ηξιου συνεπιστρατευειν ὁμοθυμαδον επ' Αιγυπτον. επαξειν μεν ουν αυτους επηγγειλατο, πρωτον μεν εις Αναριν την προγονικην αυτων πατριδα, και τα επιτηδεια τοις οχλοις παρεξειν αφθονως, ὑπερμαχησεσθαι δε οτε δεοι, και ῥαδιως ὑποχειριον αυτοις την χωραν ποιησειν. οἱ δε ὑπερχαρεις γενομενοι παντες προθυμως εις εικοσι μυριαδας ανδρων συνεξωρμησαν, και μετ' ου πολυ ἡκον εις Αναριν.

such as were of that confederacy. When he had made such laws as these, and many others of a tendency directly in opposition to the customs of the Egyptians, he gave orders that they should employ the multitude of hands in rebuilding the walls about the city, and hold themselves in readiness for war with Amenophis the king, whilst he took into his confidence and counsels some others of the priests and unclean persons: and he sent ambassadors to the city called Jerusalem, to those Shepherds who had been expelled by Tethmosis, whereby he informed them of the affairs of himself and of the others who had been treated in the same ignominious manner, and requested they would come with one consent to his assistance in this war against Egypt. He also promised in the first place to reinstate them in their ancient city and country Avaris, and provide a plentiful maintenance for their host, and fight for them as occasion might require; and informed them that they could easily reduce the country under dominion. The Shepherds received this message with the greatest joy, and quickly mustered to the number of two hundred thousand men, and came up to Avaris.

Αμενωφις δ' ὁ των Αιγυπτιων βασιλευς, ὡς επυθετο τα κατα την εκεινων εφοδον, ου

Now Amenophis the king of Egypt, when he was informed of their invasion, was in great consternation,

μετριως συνεχυθη, της παρ' Αμενωφεως του Παπιος μνηστθεις προδηλωσεως. και προτερον συναγαγων πληθος Αιγυπτιων, και βουλευσαμενος μετα των εν τουτοις ἡγεμονων, τα τε ἱερα ζωα τα πρωτα μαλιστα εν τοις ἱεροις τιμωμενα ὡς γ' ἑαυτον μετεπεμψατο, και τοις κατα μερος ἱερευσιν παρηγγειλεν, ὡς ασφαλεστατα των θεων συγκρυψαι τα ξοανα. τον δε υἱον Σεθων τον και Ραμεσσην απο Ραμψεως του πατρος ωνομασμενον πενταετη οντα, εξεθετο προς τον ἑαυτου φιλον. αυτος δε διαβας τοις αλλοις Αιγυπτιοις, ουσιν εις τριακοντα μυριαδας ανδρων μαχιμωτατων, και τοις πολεμιοις απαντησασιν ου συνεβαλεν· αλλα μελλειν θεομαχειν νομισας, παλινδρομησας ἡκεν εις Μεμφιν. αναλαβων τε τον τε Απιν, και τα αλλα τα εκεισε μεταπεμφθεντα ἱερα ζωα, ευθυς εις Αιθιοπιαν συν ἁπαντι τῳ στολῳ και πληθει των Αιγυπτιων ανηχθη. χαριτι γαρ ην αυτῳ ὑποχειριος ὁ των Αιθιοπων βασιλευς· ὁθεν ὑποδεξαμενος, και τους οχλους παντας ὑπολαβων οἱς εσχεν ἡ χωρα των προς ανθρωπινην τροφην επιτηδειαν, και πολεις και κωμας προς την των πε-

remembering the prophecy of Amenophis, the son of Papis, and he assembled the armies of the Egyptians, and took counsel with the leaders, and commanded the sacred animals to be brought to him, especially those which were held in the greatest veneration in the temples, and particularly charged the priests to conceal the images of their gods with the utmost care. And his son Sethos, who was also called Ramesses from his father Rampses, being but five years old he committed to the protection of a friend. And he marched with the rest of the Egyptians being three hundred thousand warriors, against the enemy, who advanced to meet him; but he did not attack them, thinking it would be to wage war against the gods, but he returned, and came again to Memphis, where he took Apis and the other sacred animals he had sent for, and retreated immediately into Ethiopia together with all his army, and all the multitude of the Egyptians: for the king of Ethiopia was under obligations to him, wherefore he received him kindly, and took care of all the multitude that was with him, while the country supplied all that was necessary for their food. He also allotted to him cities and villages during his exile, which was to continue from its beginning during the predestined thirteen years. More-

πρωμενων τρισκαιδεκα ετων απο της αρχης αυτου εκπτωσιν αυταρκεις, ουκ ἠττον γε και στρατοπεδον Αιθιοπικον προς φυλακην επεταξε τοις παρ' Αμενωφεως του βασιλεως επι των ὁριων της Αιγυπτου.

over he pitched a camp for an Ethiopian army upon the borders of Egypt, as a protection to king Amenophis.

Και τα μεν κατα την Αιθιοπιαν τοιαυτα. οἱ δε Σολυμιται κατελθοντες, συν τοις μιαρεις των Αιγυπτιων οὑτως ανοσιως τοις ανθρωποις προσηνηχθησαν, ὡστε την των προειρημενων κρατησιν χειριστην φαινεσθαι, τοις τοτε τα τουτων ασεβηματα θεωμενοις. και γαρ ου μονον πολεις και κωμας ενεπρησαν, ουδε ἱεροσολουντες, ουδε λυμαινομενοι ξοανα θεων ηρκουντο, αλλα και τοις αυτοις οπτανιοις των σεβαστευομενων ἱερων ζωων χρωμενοι διετελουν, και θυτας και σφαγεις τουτων ἱερεις και προφητας αναγκαζον γινεσθαι, και γυμνους εξεβαλον. λεγεται δ' ὁτι την πολιτειαν και τους νομους αυτοις καταβαλλομενος ἱερευς, το γενος Ἡλιουπολιτης, ονομα Οσαρσιφ, απο του εν Ἡλιου πολει θεου Οσιρεως, ὡς μετεβη εις τουτο το γενος, μετετεθη τουνομα και προσηγορευθη Μωϋσης.

While such was the state of things in Ethiopia, the people of Jerusalem, having come down with the unclean of the Egyptians, treated the inhabitants with such barbarity, that those who witnessed their impieties believed that their joint sway was more execrable than that which the Shepherds had formerly exercised: for they not only set fire to the cities and villages, but committed every kind of sacrilege, and destroyed the images of the gods, and roasted and fed upon those sacred animals that were worshipped; and having compelled the priests and prophets to kill and sacrifice them, they cast them naked out of the country. It is said also that the priest, who ordained their polity and laws, was by birth of Heliopolis, and his name Osarsiph, from Osiris the god of Heliopolis: but that when he went over to these people his name was changed, and he was called Moÿses.—*Joseph. contr. App.* lib. I. c. 26.

OF THE ISRAELITES.

(Λεγει δε ὁ Μανεθων παλιν.) Ὁτι μετα ταυτα επηλθεν ὁ Αμενωφις απο Αιθιοπιας μετα μεγαλης δυναμεως, και ὁ υἱος αυτου Ραμψης και αυτος εχων δυναμιν· και συμβαλοντες οἱ δυο τοις ποιμεσι και τοις μιαροις, ενικησαν αυτους, και πολλους αποκτειναντες εδιωξαν αυτους αχρι των ὁριων της Συριας.

(Manetho again says:) After this Amenophis returned from Ethiopia with a great force, and Rampses also, his son, with other forces, and encountering the Shepherds and the unclean people, they defeated them and slew multitudes of them, and pursued them to the bounds of Syria. — *Joseph. contr. App.* lib. I. c. 27.

ERATOSTHENES'

CANON OF THE KINGS OF THEBES.

ΠΡΩΤΟΣ εβασιλευσεν Μινης Θηβινιτης Θηβαιος, ὁ ἑρμηνευεται Διονιος· εβασιλευσεν ετη ξβ'. του δε κοσμου ην ετος ,βϖ'.

Θηβαιων δευτερος εβασιλευσεν Αθωθης υἱος Μινεως ετη νθ'. οὑτος ἑρμηνευεται Ἑρμογενης· ετος του κοσμου, ,βϖξβ'.

Θηβαιων Αιγυπτιων τριτος εβασιλευσεν Αθωθης ὁμωνυμος ετη λβ'. του δε κοσμου ην ετος, ,γκα'.

Θηβαιων εβασιλευσεν δ'. Διαβιης υἱος Αθωσεως ετη ιθ'. οὑτος ἑρμηνευεται Φιλεστερος· του δε κοσμου ην ετος, ,γνγ'.

Θηβαιων εβασιλευσεν ε'. Πεμφως υἱος Αθωθου ὁ εστιν Ἡρακλειδης ετη ιη'. του δε κοσμου ην ετος ,γοβ'.

Θηβαιων Αιγυπτιων εβασιλευσεν ς'. Τοιγαρ Αμαχος

The first who reigned was Mines the Thebinite, the Thebæan; which is by interpretation Dionius. He reigned sixty-two years, and lived in the year of the world 2900.

The 2nd of the Theban kings reigned Athothes the son of Mines, 59 years. He is called by interpretation Hermogenes. In the year of the world 2962.

The 3rd of the Theban Egyptian kings was Athothes, of the same name, 32 years. In the year of the world 3021.

The 4th of the Theban kings was Diabies the son of Athothes, 19 years. By interpretation he is called Philesteros. In the year of the world 3053.

The 5th of the Theban kings was Pemphos, the son of Athothes, who is called Heraclides. He reigned 18 years. In the year of the world 3072.

The 6th of the Theban Egyptian kings was Tœgar Amachus Mom-

Μομχειρι Μεμφιτης ετη οθ'. οὗτος ἑρμηνευεται της ανδρος περισσομελης· του δε κοσμου ην ετος ,γϟ'.

chiri, the Memphite, who is called a man redundant in his members, 79 years and A. M. 3090.

Θηβαιων Αιγυπτιων εβασιλευσεν ζ'. Στοιχος ὁ υἱος αυτου, ὁ εστιν Αρης αναισθητος, ετη ς'. του δε κοσμου ην ετος, ,γρξθ'.

The 7th of the Theban Egyptian kings, Stœchus his son, who is Ares the senseless, reigned 6 years. A. M. 3169.

Θηβαιων Αιγυπτιων εβασιλευσεν ογδοος Γοσορμιης, ὁ εστιν Ετησιπαντος ετη λ'. του δε κοσμου ην ετος ,γροε'.

The 8th of the Theban Egyptian kings Gosormies, who is called Etesipantus, reigned 30 years, and A. M. 3175.

Θηβαιων Αιγυπτιων εβασιλευσεν θ'. Μαρης υἱος αυτου, ὁ εστιν Ἡλιοδωρος ετη κς'. του κοσμου ην ετος γσε'.

The 9th of the Theban Egyptian kings Mares, his son, who is called Heliodorus, 26 years, and A. M. 3205.

Θηβαιων Αιγυπτιων ι'. εβασιλευσεν Ανωὔφης, ὁ εστιν υἱος επικοινος ετη κ'. του κοσμου ην ετος, ,γσλα'.

The 10th of the Theban Egyptian kings Anoÿphes, which signifies a common son, reigned 20 years, and A. M. 3231.

Θηβαιων Αιγυπτιων ια'. εβασιλευσεν Σιριος, ὁ εστιν κορρης, ὡς δε ἑτεροι Αβασκαντος ετη ιη'. του δε κοσμου ην ετος, ,γσνα'.

The 11th of the Theban Egyptian kings Sirius, which signifies the son of the cheek, but according to others Abascantus reigned 18 years, and A. M. 3251.

Θηβαιων Αιγυπτιων ιβ'. εβασιλευσεν Χνουβος Γνευρος, ὁ εστιν Χρυσης Χρυσου υἱος ετη κβ'. του δε κοσμου ην ετος, ,γσξθ'.

The 12th of the Theban Egyptian kings reigned Chnubus Gneurus, which is Chryses the son of Chryses, 22 years, A. M. 3269.

Θηβαιων Αιγυπτιων ιγ'. εβασιλευσεν Ρανωσις, ὁ εστιν αχρικρατωρ ετη ιγ'. του δε κοσμου ην ετος, ,γσϟα'.

The 13th of the Theban Egyptian kings reigned Ranosis, which is Archicrator, 13 years, A. M. 3291.

Θηβαιων Αιγυπτιων ιδ'.

The 14th of the Theban Egyptian

εβασιλευσεν Βιϊρις ετη ι'. του δε κοσμου ην ετος ,γτδ'.

Θηβαιων βασιλεων ιε'. εβασιλευσεν Σαωφις Κομαστης, κατα δε ενιους Χρηματιστης ετη κθ'. τουδε κοσμου ην ετος ,γτιδ'.

Θηβαιων ις'. εβασιλευσεν Σενσαωφις β'. ετη κζ'. του δε κοσμου ην ετος ,γτμγ'.

Θηβαιων εβασιλευσεν Μοσχερις Ἡλιοδοτος ετη λα'. του δε κοσμου ην ετος ,γτσ'.

Θηβαιων ιη'. εβασιλευσεν Μουσθις ετη λγ'. του δε κοσμου ην ετος ,γυα'.

Θηβαιων ιθ'. εβασιλευσεν Παμμος Αρχονδης ετη λε'. του δε κοσμου ην ετος ,γυλδ'.

Θηβαιων κ'. εβασιλευσεν Απαππους μεγιστος, ούτος ώς φασιν παρα ὡραν μιαν εβασιλεισεν ετη ρ'. του δε κοσμου ην ετος ,γυξθ'.

Θηβαιων κα'. εβασιλευσεν Αχεσκος Οκαρας ετος α'. του δε κοσμου ην ετος ,γφξθ'.

Θηβαιων κβ'. εβασιλευσεν Νιτωκρις αντι του ανδρος, ὁ εστιν Αθηνα Νικηφορος, ετη ς'. του δε κοσμου ην ετος ,γφσ'.

Θηβαιων κγ'. εβασιλευσεν Μυρταιος Αμμωνοδοτος ετη κβ'. του δε κοσμου ην ετος ,γφος'.

Θηβαιων κδ'. εβασιλευσεν Θυοσιμαρης κραταιος, ὁ εστιν

kings reigned Biÿris, 10 years, A. M. 3304.

The 15th of the Theban kings Saophis Comastes, or, according to some, Chrematistes, reigned 29 years, and A. M. 3314.

The 16th of the Theban kings Sensaophis the second, reigned 27 years, A. M. 3343.

The 17th of the Theban kings, Moscheris Heliodotus, reigned 31 years, A. M. 3370.

The 18th of the Theban kings, Musthis, reigned 33 years, A. M. 3401.

The 19th of the Theban kings, Pammus Archondes, reigned 35 years, A. M. 3434.

The 20th of the Theban kings, Apaphus Maximus, is said to have reigned 100 years with the exception of one hour, A. M. 3469.

The 21st of the Theban kings, Achescus Ocaras, reigned one year, A. M. 3569.

The 22nd of the Theban sovereigns was Nitocris, instead of her husband, she is Athena Nicephorus, and reigned 6 years, A. M. 3570.

The 23rd of the Theban kings, Myrtæus Ammonodotus, reigned 22 years, A. M. 3576.

The 24th of the Theban kings, Thyosimares the robust, who is called

ἥλιος, ετη ιβ'. του δε κοσμου ην ετος ,γφϟη'.

Θηβαιων κε'. εβασιλευσεν Θινιλλος, ὁ εστιν αυξησας το πατριον κρατος ετη η'. του δε κοσμου ην ετος ,γχι'.

Θηβαιων κς'. εβασιλευσεν Σεμφρουκρατης, ὁ εστιν Ἡρακλης Ἁρποκρατης ετη ιη'. του δε κοσμου ετος ,γχιη'.

Θηβαιων κζ'. εβασιλευσεν Χουθηρ Ταυρος τυραννος ετη ζ'. του δε κοσμου ,γχλς'.

Θηβαιων κη'. εβασιλευσεν Μευρης Φιλοσκορος ετη ιβ'. του δε κοσμου ,γχμγ'.

Θηβαιων κθ'. εβασιλευσεν Χομαεφθα κοσμος Φιλεφαιστος ετη ια'. του δε κοσμου ,γχνε'.

Θηβαιων λ'. εβασιλευσεν Αγκουνιος Οχυτυραννος ετη ξ'. του δε κοσμου ,γχξς'.

Θηβαιων λα'. εβασιλευσεν Πενταεθυρις ετη μβ'. του δε κοσμου ,γψκς'.

Θηβαιων λβ'. εβασιλευσεν Σταμενεμης β'. ετη κγ'. του δε κοσμου ,γψξη'.

Θηβαιων λγ'. εβασιλευσεν Σιστοσιχερμης Ἡρακλεος κρατος ετη νε'. του δε κοσμου, ,γψϟα'.

Θηβαιων λδ'. εβασιλευσεν Μαρις ετη μγ'. του δε κοσμου ,γωμς'.

the sun, reigned 12 years, and A. M. 3598.

The 25th of the Theban kings, Thinillus, which is the augmenter of country's strength, reigned 8 years, A. M. 3610.

The 26th of the Theban kings, Semphrucrates, who is Hercules Harpocrates, reigned 18 years, A. M. 3618.

The 27th of the Theban kings, Chuther Taurus the tyrant, 7 years, A. M. 3636.

The 28th of the Theban kings, Meures Philoscorus, reigned 12 years, A. M. 3643.

The 29th of the Theban kings, Chomaephtha Cosmus Philephæstus, reigned 11 years, A. M. 3655.

The 30th of the Theban kings, Ancunius Ochytyrannus, reigned 60 years, A. M. 3666.

The 31st of the Theban kings, Penteathyris, reigned 42 years, A. M. 3726.

The 32nd of the Theban kings, Stamenemes the second, reigned 23 years, A. M. 3768.

The 33rd of the Theban kings, Sistosichermes, the strength of Hercules, reigned 55 years, A. M. 3791.

The 34th of the Theban kings, Maris, reigned 43 years, A. M. 3846.

Θηβαιων λε'. εβασιλευσεν Σιφωας, ὁ και Ἑρμης υἱος Ἡφαιστου, ετη ε'. του δε κοσμου ,γωπθ'.

Θηβαιων λς'. εβασιλευσεν . . . . . ετη ιδ'. του δε κοσμου ,γωϛδ'.

Θηβαιων λζ'. εβασιλευσεν Φρουρων, ητοι Νειλος, ετη ε'. του δε κοσμου ,γπ̈η'.

Θηβαιων λη'. εβασιλευσεν Αμουθανταιος ετη ξγ'. του δε κοσμου ,γπ̈ιγ'.

The 35th of the Theban kings, Siphoas, which is Hermes the son of Hephæstus, reigned 5 years, A. M. 3889.

The 36th of the Theban kings, ... reigned 14 years, A. M. 3894.

The 37th of the Theban kings, Phruron, which is Nilus, reigned 5 years, A. M. 3908.

The 38th of the Theban kings, Amuthantæus, reigned 63 years, A.M. 3913.—*Syncel. Chron.* 91. 96. 101. 104. 109. 123. 147.

THE FRAGMENTS

OF

THE TYRIAN ANNALS:

FROM

DIUS AND MENANDER.

THE TYRIAN ANNALS:

FROM DIUS.

OF HIRAM.

ΑΒΙΒΑΛΟΥ τελευτησαντος, ὁ υἱος αυτου Εἰρωμος εβασιλευσεν· οὑτος τα προς ἀνατολας μερη της πολεως προσεχωσεν. και μειζον το αστυ πεποιηκεν, και του Ολυμπιου Διος το ἱερον καθ' ἑαυτο ον εν νησῳ, χωσας τον μεταξυ τοπον, συνηψε τῃ πολει, και χρυσοις αναθημασιν εκισμησεν· αναβας δε εις τον Λιβανον ὑλοτομησε προς την των ναων κατασκευην. τον δε τυραννουντα Ἱεροσολυμων Σολομωνα πεμψαι (φασι) προς τον Εἰρωμον αινιγματα, και παρ' αυτου λαβειν αξιουν· τον δε μη δυνηθεντα διακριναι, τῳ λυσαντι χρηματα αποτινειν. ὁμολογησαντα δε τον Εἰρωμον, και μη δυνηθεντα λυσαι τα αινιγματα, πολλα των χρηματων

Upon the death of Abibalus his son Hiromus succeeded to the kingdom. He raised the eastern parts of the city, and enlarged it; and joined to it the temple of Jupiter Olympius, which stood before upon an island, by filling up the intermediate space: and he adorned that temple with donations of gold: and he went up into Libanus to cut timber for the construction of the temples. And it is said that Solomon, king of Jerusalem, sent enigmas to Hiromus, and desired others in return, with a proposal that whichsoever of the two was unable to solve them, should forfeit money to the other. Hiromus agreed to the proposal, but was unable to solve the enigmas, and paid a large sum as a forfeit. And it is said that one Abdemonus, a Tyrian, solved the enigmas, and proposed others

εις το επιζημιον αναλωσαι. ειτα δε Αβδημονον τινα Τυριον ανδρα τα προτεθεντα λισαι και αυτον αλλα προλαβειν· ἀ μη λυσαντα τον Σολομωνα, πολλα τῳ Ειρωμῳ προσαποτισαι χρηματα.

which Solomon was not able to unriddle, for which he repaid the fine to Hiromus.—*Joseph. contr. App.* lib. I. c. 17.—*Syncel. Chron.* 182.

THE TYRIAN ANNALS:

FROM MENANDER.

OF HIRAM.

ΤΕΛΕΥΤΗΣΑΝΤΟΣ δε Αβιβαλου, διεδεξατο την βασιλειαν ὁ υἱος αυτου Εἱρωμος, ὁς βιωσας ετη πεντηκοντα τρια εβασιλευσεν ετη τριακοντα τεσσαρα. οὑτος εχωσε τον Ευρυχωρον, τον τε χρυσουν κιονα εν τοις του Διος ανεθηκεν· ετι τε ὑλην ξυλων απελθων εκοψεν, απο του λεγομενου, ορους Λιβανου, κεδρινα ξυλα εις τας των ἱερων στεγας. καθελων τε τα αρχαια ἱερα, καινους ναους ῳκοδομησε, το τε του Ἡρακλεους, και της Ασταρτης τεμενος ανιερευσεν, και το μεν του Ἡρακλεους πρωτον εποιησατο εν τῳ Περιτιῳ μηνι, ειτα το της Ασταρτης, ὁποτε Τιτυοις επεστρατευσεν, μη αποδιδουσι τους φορους. οὑς και ὑποταξας

After the death of Abibalus, Hiromus his son succeeded him in his kingdom, and reigned thirty-four years, having lived fifty-three. He laid out that part of the city which is called Eurychoron: and consecrated the golden column which is in the temple of Jupiter. And he went up into the forest on the mountain called Libanus, to fell cedars for the roofs of the temples: and having demolished the ancient temples, he rebuilt them, and consecrated the fanes of Hercules and Astarte: he constructed that of Hercules first, in the month Peritius; then that of Astarte, when he had overcome the Tityans who had refused to pay their tribute: and when he had reduced them he returned. In his time was a certain young man named Abdemonus, who used to solve the problems which were propounded

ἑαυτῳ πάλιν ανεστρεψεν. επι τουτου δε τις ην Αβδημονος παις νεωτερος, ὃς ενικα τα προβληματα, ἁ επετασσε Σολομων ὁ Ἱεροσολυμων βασιλευς.

to him by Solomon king of Jerusalem. —*Joseph. contr. App.* lib. I. c. 18.—*Joseph. Antiq. Jud.* lib. VIII. c. 5.

OF THE SUCCESSORS OF HIRAM.

Τελευτησαντος Εἱρωμου διεδεξατο την βασιλειαν Βαλεαζαρος ὁ υἱος, ὃς, βιωσας ετη τεσσαρακοντα τρια, εβασιλευσεν ετη ἑπτα. μετα τουτον Αβδαστρατος ὁ αυτου υἱος, βιωσας ετη εικοσι εννεα, εβασιλευσεν ετη εννεα. τουτον οἱ της τροφου αυτου υἱοι τεσσαρες επιβουλευσαντες απωλεσαν, ὡν ὁ πρεσβυτερος εβασιλευσεν ετη δεκαδυο. μεθ' ὁυς Ασταρτος ὁ Δελαιασταρτου, ὃς, βιωσας ετη πεντηκοντα τεσσαρα, εβασιλευσεν ετη δωδεκα. μετα τουτον ὁ αδελφος αυτου Ασερυμος, βιωσας ετη τεσσαρα και πεντηκοντα, εβασιλευσεν ετη εννεα. οὑτος απωλετο ὑπο του ἀδελφου Φελητος, ὃς λαβων την βασιλειαν ηρξε μηνας οκτω, βιωσας ετη πεντηκοντα. τουτον ανειλεν Ειθωβαλος ὁ της Ασταρτης ἱερευς, ὃς, βασιλευσας ετη τριακοντα δυο, εβιωσεν ετη ἑξηκοντα οκτω. τουτον διεδεξατο Βαδεζωρος υἱος, ὃς,

Upon the death of Hiromus, Baleazarus his son succeeded to the kingdom; he lived forty-three years, and reigned seven: after him Abdastratus his son reigned nine years, having lived twenty-nine: against him the four sons of his nurse conspired, and slew him: of these the eldest reigned twelve years: after them Astartus, the son of Delœastartus, reigned twelve years, having lived fifty-four: after him his brother Aserumus reigned nine years, having lived fifty-four: he was slain by his brother Pheles, who governed the kingdom eight months, having lived fifty years: he was slain by a priest of Astarte, Ithobalus, who reigned thirty-two years, having lived sixty-eight: and he was succeeded by Badezorus his son, who reigned six years, having lived forty-five: his successor was Matgenus his son, who reigned nine years, having lived thirty-two: and he was succeeded by Phygmalion who reigned forty-seven years, having lived fifty-six: in the seventh year of his reign his sister

βιωσας ετη τεσσαρακοντα πεντε, εβασιλευσεν ετη ἑξ. τουτου διαδοχος γεγονε Ματγηνος ὁ υἱος, ὁς, βιωσας ετη τριακοντα δυο, εβασιλευσεν ετη ενεα. τουτου διαδοχος γεγονε Φυγμαλιων, βιωσας δ' ετη πεντηκοντα ἑξ, εβασιλευσεν ετη τεσσαρακοντα ἑπτα. εν δε τῳ επ' αυτου ἑβδομῳ ετει ἡ αδελφη αυτου φυγουσα, εν τῃ Λιβυῃ πολιν ϕκοδομησε Καρχηδονα.

fled from him, and founded the city of Carthage in Libya.—*Joseph. contr. App.* lib. I. c. 18.

OF THE INVASION OF SALMANASAR.

Και Ελουλαιος ονομα εβασιλευσεν ετη τριακοντα ἑξ. οὑτος, αποσταντων Κιτταιων, αναπλευσας, προσηγαγετο αυτους παλιν. επι τουτους πεμψας (Σαλμαναταρ) ὁ των Ασσυριων βασιλευς, επηλθε Φοινικην πολεμων ἁπασαν. ὁς τις σπεισαμενος ειρηνην, μετα παντων ανεχωρησεν οπισω. απεστη τε Τυριων Σιδων και Ακη και ἡ Παλαι Τυρος, και πολλαι αλλαι πολεις, αἱ τῳ των Ασσυριων ἑαυτας βασιλει παρεδοσαν. διο Τυριων ουχ ὑποταγεντων παλιν ὁ βασιλευς επ' αυτους ὑπεστραψε, Φοινικων συμπληρωσαντων αυτῳ ναυς ἑξηκοντα, και επικωπους οκτακοσιους. αἱς επιπλευσαντες οἱ Τυριοι ναυσι

Elulæus reigned thirty-six years: and he fitted out a fleet against the Cittæans (Chittim or Cypriots) who had revolted, and reduced them to obedience. But Salmanasar, the king of the Assyrians, sent them assistance, and overran Phœnicia: and when he had made peace with the Phœnicians he returned with all his forces. And Sidon, and Ace (Acre), and Palætyrus, and many other cities revolted from the Tyrians, and put themselves under the protection of the king of Assyria. But as the Tyrians still refused to submit, the king made another expedition against them: and the Phœnicians furnished him with sixty ships and eighty gallies: and the Tyrians attacked him with twelve ships, and dispersed the hostile fleet,

δεκαδυο, των νεων των αντιπαλων διασπαρεισων, λαμβανουσιν αιχμαλωτους ανδρας εις πεντακοσιους. επεταθη δη παντων εν Τυρῳ τιμη δια ταυτα. αναζευξας δ' ὁ των Ασσυριων βασιλευς καταστησε φυλακας επι του ποταμου και των ὑδραγωγιων, οἱ διακωλυσουσι Τυριους αρυσασθαι. και τουτο ετεσι πεντε γενομενον, εκαρτερησαν πινοντες εκ φρεατων ορυκτων.

and took prisoners to the amount of five hundred men: upon which account the Tyrians were held in great respect. But the king of Assyria stationed guards upon the river, and aqueducts, to prevent the Tyrians from drawing water: and this continued five years, during all which time they were obliged to drink from wells which they dug.—*Joseph. Antiq. Jud.* lib. IX. c. 14.

THE TYRIAN ANNALS.

OF THE KINGS AND JUDGES FROM NEBUCHADNEZZAR TO CYRUS.

ΕΠΙ Ειθωβαλου του βασιλεως ετολιορκησε Ναβουχοδονοσορος την Τυρον επ' ετη δεκατρια μετα τουτον εβασιλευσε Βααλ ετη δεκα. μετα τουτον δικασται κατεσταθησαν και εδικασαν· Εκνιβαλος Βασλαχου μηνας δυο, Χελβης Αβδαιου μηνας δεκα, Αββαρος αρχιερευς μηνας τρεις, Μυτγονος και Γεραστρατος του Αβδηλεμου δικασται ετη εξ, ὧν μεταξυ εβασιλευσε Βαλατορος ενιαυτον ενα· τουτου τελευτησαντος, αποστειλαντες μετεπεμψαντο Μερβαλον εκ της Βαβυλωνος, και εβασιλευσεν ετη τεσσαρα. τουτου τελευτησαντος, μετεπεμψαντο τον αδελφον αυτου Ειρωμον, ὃς εβασιλευσεν ετη εικοσιν. επι τουτου Κυρος Περσων εδυναστευσεν.

In the reign of Ithobalus, Nabuchodonosorus besieged Tyre for thirteen years. After him reigned Baal ten years. After him Judges were appointed who judged the people: Ecnibalus, the son of Baslachus, two months: Chelbes, the son of Abdæus, ten months: Abbarus, the high-priest, three months: Mytgonus and Gerastratus the son of Abdelemus, six years: after them Balatorus reigned one year. After his death they sent to fetch Merbalus from Babylon: and he reigned four years: and when he died they sent for Hiromus, his brother, who reigned 20 years. In his time Cyrus was king of Persia.—*Joseph. contr. App.* lib. I. c. 21.

THE ORACLES

OF

ZOROASTER.

THE ORACLES

OF

ZOROASTER.

ΤΑ ΤΟΥ ΖΩΡΟΑΣΤΡΟΥ ΛΟΓΙΑ.

ΜΟΝΑΣ ΔΥΑΣ ΚΑΙ ΤΡΙΑΣ.

. . . . . Ὅπου πατρικη μονας εστι.
Ταναη εστι μονας . . . . . ἡ δυο γενναι
Δυας γαρ παρα τῳ δε καθηται, και νοεραις ασραπλει τομαις
Και το κυβερναν τα παντα, και ταττειν ἑκαστον ου ταχθεν.
Παντι γαρ εν κοσμῳ λαμπει τριας, ἡς μονας
αρχει.
Αρχη πασης τμησεως ἡ δε ἡ ταξις.
Εις τρια γαρ νους ειπε πατρος τεμνεσθαι ἁπαντά,
Οὑ το θελειν κατενευσε, και ηδη παντα ετετμητο
Εις τρια γαρ ειπε νους πατρος αἰδιου,
Νῳ παντα κυβερνων.
Και εφανησαν εν αυτῃ ἡ τ' αρετη, και ἡ σοφια.
Και ἡ πολυφρων ατρεκεια.
Τῃ τωνδε ῥεει τριαδος δεμας προ της ουσης,
Ου πρωτης, αλλ' οὐ τα μετρειται.
Αρχαις γαρ τρισι ταις δε λαβοις δουλευειν ἁπαντα.
. . . . Ἱερος πρωτος δρομος, εν δ' αρα μεσσῳ.
Ηεριος, τριτος αλλος, ὁς εν πυρι την χθονα θαλπει.
Και πηγη πηγων, και πηγων . . . . ἁπασων.
Μητρα συνεχουσα τα παντα.
Ενθεν αρδην θρωσκει γενεσις πολυποικιλου ὑλης.

THE ORACLES OF ZOROASTER.

MONAD, DUAD, AND TRIAD.

. . . . . Where the paternal Monad is.
The Monad is enlarged, and generates two,
For the Duad sits by him, and glitters with intellectual Sections
Both to govern all things, and to order every thing not ordered.
For in the whole world shineth the Triad, over which the Monad rules.
This order is the beginning of all section.
For the mind of the Father said, that all things be cut into three:
Whose will assented, and then all things were divided.
For the mind of the Eternal Father said all things into three,
Governing all things by the mind.
And there appeared in it (the Triad) virtue, and wisdom,
And multiscient verity.
This way floweth the shape of the Triad, being pre-existent.
Not the first (Essence) but where they are measured.
For thou must conceive that all things serve these three principles.
The first is the sacred course . . . . but in the middle
Air, the third the other which cherisheth the earth in fire.
The fountain of fountains and . . . . of all fountains.
The matrix containing all things.
Thence abundantly springs forth the generation of multifarious matter.

Ενθεν συρομενος πρηστηρ αμυδροιο πυρος ανθος,
Κοσμων ενθρωσκων κοιλωμασι. Παντα γαρ ενθεν
Αρχεται εις το κατω τεινειν ακτινας αγητας.

ΠΑΤΗΡ ΚΑΙ ΝΟΥΣ.

Ἑαυτον ὁ πατηρ ἡρπασεν ουδ' εν ἑῃ
Δυναμει νοερᾳ κλεισας ιδιον πυρ.
Ου γαρ απο πατρικης αρχης ατελες τι τροχαζει.
Παντα γαρ εξετελεσε πατηρ,
Και νῳ παρεδωκε ευτερᾳ,
Ὁν πρωτον κλῃιζεται παν γενος ανδρων.
Πατρογενες φαος, πολυ γαρ μονος
Εκ πατρος αλκης δρεψαμενος νοου ανθος.
Εργα νοησας, γαρ πατρικος νοος αυτογενεθλος,
Πασιν ενεσπειρε δεσμον πυριβριθη ερωτος.
Οφρα τα παντα μενῃ, χρονον εις απεραντον ερωντα.
Μητε πασι τα πατρος νοερως ὑφασμενα
φεγγει.
Ὡς εν ερωτι μενῃ κοσμου στοιχεια μενοντα.
Εχει τῳ νοειν πατρικον νουν ενδιδοναι
Πασαις πηγαις τε και αρχαις.
Εστι γαρ περας του πατρικου βαθου, και πηγη των
νοερων.
Μη δε προηλθεν, αλλ' εμενεν εν τῳ πατρικῳ βαθῳ,
Και εν τῳ αδυτῳ, κατα την θεοθρεμμονα σιγην.
Ου γαρ εις ὑλην, πυρ επεκεινα το πρωτον
Εην δυναμιν κατακλειει εργοις, αλλα νοῳ.
Συμβολα γαρ πατρικος νοος εσπειρε κατα κοσμον.
Ὁς τα νοητα νοει και αφραστα καλλῃϊται.
Ὁλοφυης μερισμος, και αμεριστος.
Νῳ μεν κατεχει τα νοητα, αισθησιν δ' επαγει
κοσμοις.
Νῳ μεν κατεχει τα νοητα, ψυχην δ' επαγει κοσμοις.

Thence extracted a Prester the flower of glowing fire,
Flashing into the cavities of the World: For all things from thence
Begin to extend downward their admirable beams.

THE FATHER AND MIND.

The Father hath snatched away himself; neither
Hath he shut up his own fire in his intellectual power.
For nothing unfinished proceedeth from the Father's rule.
For the Father perfected all things,
And delivered them over to the second mind,
Which the whole race of men call the first.
Light begotten of the Father, for he alone
Having cropt the flower of the Mind from the Father's vigor.
For the paternal self-begotten Mind understanding (his) work,
Sowed in all the fiery bond of Love,
That all things might continue loving for ever.
Neither those things which are intellectually context in the Light of the Father in all things.
That being the Elements of the World they might persist in Love.
For by understanding he hath the power to instil the paternal mind
Into all fountains and beginnings.
For it is the bound of the Paternal depth and the fountain of the Intellectuals.
Neither went he forth, but abode in the Paternal depth,
And in the Adytum according to divinely-nourished Silence.
For the fire once above, shutteth not his power
Into matter by Actions, but by the Mind.
For the Paternal Mind hath sowed symbols through the world.
Which understandeth intelligibles and beautifieth ineffables.
Wholly division and indivisible.
By mind he contains the Intelligibles, but introduceth sense into the Worlds.
By mind he contains the Intelligibles, but introduceth Soul into the Worlds.

ΝΟΥΣ, ΝΟΗΤΑ, ΚΑΙ ΝΟΕΡΑ.

Και του ένος νου του νοητου.
Ου γαρ ανευ νοος εστι νοητου· ου χωρις ὑπαρχει.
Τα μεν εστι νοερα και νοητα, ὁσα νοουντα
νοειται.
Τροφη δε τῳ νοουτι το νοητον.
Μανθανε το νοητον, επει νοου εξω ὑπαρχει.
Και του νου, ὁς τον εμπυριον κοσμον αγει.
Νου γαρ νους εστιν ὁ κοσμου τεχνιτης πυριου.
Οἱ τον ὑπερκοσμον πατρικου βυθον ιστε νοουντες.
Ἡ νοητη πασης τμησεως αγει.
Εστι γαρ τι νοητον, ὁ χρη σε νοειν νοῳ
ανθει.
Ἡ γαρ επεγκλινῃ, ὡς αν νουν, κακεινο νοησῃ,
Ὡς τι νοων, ου κεινον
νοησεις
Εστι γαρ αλκης αμφιφαους δυναμις,
Νοεραις στραπτουσα τομαισι, ου δη χρη
Σφυδροτητι νοειν το νοητον εκεινο.
Αλλα νοου ταναου ταναῃ φλογι
Παντα μετρουσῃ, πλην το νοητον εκεινο.
Χρεω δη τουτο νοησαι· η γαρ επεγκλινῃς
Σον νουν, κακεινο νοησεις ουκ ακτενως.
Αλλ' ἁγνον επιστροφον ομμα,
Φεροντα σης ψυχης τειναι κενεον νοον
Εις το νοητον, οφρα μαθῃς το νοητον·
Επει εξω νοου ὑπαρχει.
Τον δε νοει πας νους Θεον, ου γαρ
ανευ
Νους εστι νοητου, και το νοητον ου νου χωρις ὑπαρχει.
Τοις δε πυρος νοερου νοεροις πρηστησιν ἁπαντα
Νοηθε βουλευοντα, πατρος πειθηνιδι βουλῃ.

MIND, INTELLIGIBLES, AND INTELLECTUALS.

And of the one Mind, the Intelligible (Mind).
For the Mind is not without the Intelligible; it exists not without it.
These are Intellectuals and Intelligibles which being understood understand.
For the Intelligible is the aliment of the Intelligent.
Learn the Intelligible, since it exists beyond the Mind.
And of the Mind which moves the empyreal heaven.
For the Framer of the fiery world is the Mind of the Mind.
You who know certainly the supermundane paternal depth.
The Intelligible is predominant over all section.
There is something Intelligible which it behoves thee to understand with the flower of the Mind.
For if thou inclinest thy mind, thou shalt understand this also.
Yet understanding something (of it) thou shalt not understand this wholly;
For it is a power of circumlucid strength,
Glittering with intellectual sections (rays): but it behoves not
To consider this Intelligible with vehemence of Intellection,
But with the ample flame of the ample Mind
Which measureth all things, except this Intelligible:
But it behoves to understand this; for if thou inclinest
Thy mind thou shalt understand this also, not fixedly
But having a pure turning eye (thou must)
Extend the empty mind of thy soul
Towards the Intelligible; that thou mayest learn the Intelligible;
For it exists beyond the mind.
But every mind understands this God; for the Mind is not
Without the Intelligible, neither is the Intelligible without the Mind.
To the Intellectual Presters of the intellectual fire all things
By yielding are subservient to the persuasive counsel of the Father,

Και το νοειν, αει τε μενειν αοκνῳ στροφαλιγγι.
Πηγας τε και αρχας, δινειν, αει τε μενειν αοκνῳ
στροφαλιγγι.
Αλλα δ' ουνομα σεμνον ακοιμητῳ
στροφαλιγγι
Κοσμοις ενθρωσκων, κρεπνην δια πατρος ενιπην.
Ὑπο δυο νοων ἡ ζωογονος πηγη περιεχεται
ψυχων.
Και ὁ ποιητης, ὃς αυτουργων τεκτηνατο τον κοσμον.
Ὃς εκ νοου εκθορε πρωτος.
Εσσαμενος πυρι πυρ, συνδεσμων οφρα κερασῃ
Πηγαιους κρατηρας, ἑου πυρος ανθος επισχων.
Νοεραις ασραπτει τομαις, ερωτος δ' ενεπλησε τα
παντα.
Τα ατυπωτα τυπουσθαι.
Σμηνεσσιν εοικυιαι φερονται, ῥηγνυμεναι
Κοσμου περι σωμασι.
Ἁ νους λεγει, τῳ νοειν δη που λεγει.
Ἡ μεν γαρ δυναμις συν εκεινοις, νους δ' απ' εκεινου.

ΙΥΓΓΕΣ, ΙΔΕΑΙ ΑΡΚΑΙ.

Πολλαι μεν αἵδε επεμβαινουσι φαεινοις κοσμοις.
Εκθρωσκουσαι, και εν αἷς ακροτητες εασι τρεις,
Ὑποκειται αυταις αρχιος αυλων.
Αρχας, αἳ πατρος εργα νοησασαι
νοητα
Αισθητοις εργοις, και σωμασιν αφεκαλυψεν.
Δια πορθμιοι ἑστωτες φαναι τῳ πατρι και τῃ ὑλῃ.
Και τα εμφανη μιμηματα των αφανων εργαζομενοι.
Και τ' αφανη εις την εμφανη κοσμοποιΐαν εγγραφοντες.
Νους πατρος ερροιζησε, νοησας ακμαδι
βουλῃ
Παμμορφους ιδεας. πηγης δ' απο μιας αποπτασαι
Εξεθορον. πατροθεν γαρ εην βουλη τε τελος τε

And to understand, and always to remain in a restless whirling.
Fountains and principles, to turn, and always to remain in a restless whirling.
By insinuating into Worlds the venerable name in a sleepless whirling
By reason of the terrible menace of the Father.
Under two Minds the life-generating fountain of the Souls is contained.
And the Maker who, self-operating, framed the World.
Who sprung first out of the Mind.
Clothing fire with fire, binding them together to mingle
The fountainous craters, preserving the flower of his own fire.
He glittereth with Intellectual sections, and filleth all things with love.
That things unfashioned may be fashioned.
Like swarms they are carried, being broken
About the bodies of the world.
What the Mind speaks, it speaks by understanding.
Power is with them—mind is from her.

IYNGES, IDEAS, AND PRINCIPLES.

These being many ascend into the lucid Worlds,
Springing into them, and in which are three tops.
Beneath them lies the chief of Immaterials.
Principles, which have understood the intelligible works of the Father,
Disclosed them in sensible works as in bodies:
Being (as it were) the ferrymen betwixt the Father and matter.
And producing manifest images of unmanifest things:
And inscribing the unmanifest in the manifest frame of the World.
The Mind of the Father made a jarring noise, understanding by vigorous counsel
Omniform Ideas: and flying out of one fountain
They sprung forth: for from the Father was the counsel and end

Δι' ὧν συναπτεται τῳ πατρι, αλλην κατ' αλλην
Ζωην, απο μεριζομενων οχετων.
Αλλ' εμερεισθησαν, νοερῳ πυρι μοιρηθεισαι
Εις αλλας νοερας· κοσμῳ γαρ αναξ
πολυμορφῳ
Προυθηκεν νοερον τυπον αφθιτον, οὗ κατα κοσμον
Ικνος επειγομενος μορφης καθ' ἃ κοσμος
εφανθη,
Παντοιαις ιδεαις κεχαρισμενος, ὧν μια πηγη,
Εξ ἡς ῥοιζουνται μεμερισμεναι αλλαι,
Απλατοι, ῥηγνυμεναι κοσμου περι σωμασι·
Αἱ περι κολπους σμερδαλεους, σμηνεσσιν εοικυιαι,
Φορεονται τραπουσαι· περι δ' αμφι αλλυδις αλλη.
Εννοιαι νοεραι πηγης πατρικης απο
Πολυ δραττομεναι πυρος ανθος
Ακοιμητου χρονου, ακμη αρχεγονου ιδεας
Πρωτη πατρος εβλυσε· τας δ' αυτοθαλης πηγη.
Νοουμεναι ιϋγγες πατροθεν νοεουσι και αυται.
Βουλαις αφθεγκτοισι κινουμεναι ὡστε νοησαι.

ΈΚΑΤΗ, ΣΥΝΟΧΕΙΣ, ΚΑΙ ΤΕΛΕΑΡΧΑΙ.

Εξ αυτου γαρ παντες εκθρωσκουσι
Αμειλικτοι τε κεραυναι, και πρηστηροδοχοι κολποι
Παμφεγγεος αλκης πατρογενους Έκατης.
Και ὑπεζωκος πυρος ανθος, ἡ δε κραταιον
Πνευμα πολων, πυριων επεκεινα.
Φρουρειν αυ πρηστηρσιν ἑοις ακρατητας εδωκεν.
Εγκερασας αλκης ἰδιον μενος εν συνοχευσιν.
Ω πως εχει κοσμος νοερους ανοχηας απαμπεις.
Ὁτι εργατις, ὁτι εκδοτις εστι πυρος
ζωηφορου.
Ὁτι και το ζωογονον πληροι της Έκατης κολπον.
Και επιρρει τοις συνοχευσιν αλκην ζηδωρον πυρος
Μεγα δυναμενοιο.

By which they are connected with the Father by alternate
Life from several vehicles.
But they were divided, being by intellectual fire distributed
Into other Intellectuals: for the king did set before the multiform
world
An intellectual incorruptible pattern; the print of whose form
He promoted through the world, according to which things the
world appeared
Beautified with all kinds of Ideas, of which there is one fountain;
Out of which come rushing forth others undistributed,
Being broken about the bodies of the World;
Which through the vast recesses, like swarms,
Are carried round about every way.
Intellectual notions from the paternal fountain
Cropping the flower of Fire
In the point of sleepless time of this primigeneous Idea
The first self-budding fountain of the Father budded.
Intelligent Iynges do (themselves) also understand from the Father:
By unspeakable counsels being moved so as to understand.

HECATE, SYNOCHES, AND TELETARCHS.

For out of him spring all
Implacable thunders, and the prester-receiving cavities
Of the entirely-lucid strength of Father-begotten Hecate.
And he who begirds (viz.) the flower of Fire and the strong
Spirit of the poles fiery above.
He gave to his presters that they should guard the tops.
Mingling the power of his own strength in the Synoches.
Oh how the world hath intellectual guides inflexible!
Because she is the operatrix, because she is the dispensatrix of
fire-giving life.
Because also it fills the life-producing bosom of Hecate,
And instils in the Synoches the enlivening strength
Of potent fire.

Αλλα και φρουροι των εργων εισι του πατρος.
Αφομοιοι γαρ ἑαυτον, εκεινος επιγομενος
Τον τυπον περιβαλλεσθαι των ειδωλων.
Οἱ τελεταρχαι συνειληπται τοις συνοχευσι.
Τοις δε πυρος νοερου νοεροις πρηστηρσιν
Ἁπαντα εικαθε δουλευοντα.
Αλλα και ὑλαιοις ὁσα δουλευει συνοχευσι.
Ἐσσαμενου παντευχον αλκην φωτος κελαδοντος.
Αλκη τριγλιχῳ, νοον ψυχην Θ' ὁπλισαντα
Παντοιαδος συνθημα βαλλειν φρενι.
Μηδ' επιφοιταν εμπυριοις σποραδην οχετοις,
Αλλα στιβαρηδον.
Οἱ δε τα ατομα, και αισθητα δημιουργουσι,
Και σωματοειδη, και κατατεταγμενα εις ὑλην.

ΨΥΧΗ, ΦΥΣΙΣ.

Ὁτι ψυχη πυρ δυναμει πατρος ουσα φαεινον,
Αθανατος τε μενει, και ζωης δεσποτις εστι·
Και ισχει κοσμου πολλα πληρωματα κολπων.
Νου γαρ μιμημα πελει, το δε τεχθεν εχει τι
σωματος.
Μιγνυμενων δ' οχετων, πυρος αιθριτου εργα
τελουσα.
Μετα δε πατρικας διανοιας ψυχη, εγω, ναιω.
Θερμη, ψυχουσα τα παντα, κατεθετο γαρ
Νουν μεν ενι ψυχῃ, ψυχην δ' ενι σωματι αργῳ.
Ἡμεων εγκατεθηκε πατηρ ανδρων τε Θεων τε.
Αρδην εμψυχουσα φαος, πυρ, αιθερα, κοσμους.
Συνυφισταται γαρ τα φυσικα εργα τῳ νοερῳ φεγγει
Του πατρος· Ψυχη γαρ κοσμησασα τον μεγαν
Ουρανον, και κοσμουσα μετα του πατρος.
Κερατα δε και αυτης εστηρικται ανω.
Νωτοις δ' αμφι θεας φυσις απλετος
ηωρηται.

But they are guardians of the works of the Father.
For he assimilates himself, professing
To be clothed with the print of the images.
The Teletarchs are comprehended with the Synoches.
To those intellectual presters of intellectual fire
All things are subservient.
But as many as serve the material Synoches
Having put on the completely-armed vigour of resounding light.
With triple strength fortifying the soul and the mind
To put into the mind the symbol of variety.
And not to walk dispersedly on the empyreal channels
But firmly.
These frame indivisibles and sensibles,
And corporiforms and things destined to matter.

SOUL, NATURE.

The Soul being a bright fire, by the power of the Father,
Remains immortal and is mistress of life;
And possesseth many complexions of the cavities of the world:
For it is an imitation of the Mind; but that which is born hath something of the body.
The channels being intermixed she performs the part of incorruptible fire.
Next the paternal conception, I, the soul dwell;
Warmth heating all things, for he did put
The mind in the soul, the soul in the dull body.
Of us the father of gods and men interposed.
Abundantly animating light, fire, ether, worlds.
For natural works co-exist with the intellectual light
Of the Father. For the soul which adorned the great
Heaven, and adorning with the Father,
But her horns are fixed above:
But about the shoulders of the Goddess immense Nature is exalted.

Αρχει δ' αυ φυσις ακαματη κοσμων τε και εργων·
Ουρανος οφρα θεει δρομον αϊδιον κατασυρων·
Και ταχυς ήελιος περι κεντρον, όπως εθας ελθη.
Μη φυσεως εμβλεψεις είμαρμενον ουνομα τησδε.

ΚΟΣΜΟΣ.

Ὁ ποιητης ός αιτιργων τεκτηνατο τον κοσμον.
Και τις πυρος ογκος εην έτερος· τα δε παντα
Αυτουργων, ίνα σωμα το κοσμικον εκτολυπευθη.
Κοσμος ίν' εκθηλος, και μη φαινηται ίμεναδης.
Τον όλον κοσμον εκ πυρος, και ύδατος, και γης,
Και παντοτροφου αιθρης.
Τ'αρρητα, και τα ρητα συνθηματα του κοσμου.
Αλλην κατ' αλλην ζωην, απο μεριζωμενων οχετων.
Ανωθεν δινκοντος επι το κατ' αντικρυ
Δια του κεντρου της γης, και πεμπτον μεσον, αλλον
Πιριοχον, ενθα κατεισι μεχρι ύλαιων οχετων.
Ζωηφορον πυρ.
Κεντρω επισπερχων έαυτον φατος κελαδοντος
Πηγαιον αλλον, ός τον εμπιριον κοσμον αγει.
Κεντρον αφ' ού πασαι μεχρις αν τυχον ισαι εασι.
Συμβολα γαρ πατρικης νοος εσπειρε κατα κοσμον.
Μεσον των πατερων έκαστης κεντρον φορειται.
Νου γαρ μιμημα πελει· το δε τεχθεν εχει τι
σωματος.

ΟΥΡΑΝΟΣ.

Έπτα γαρ εξωγκωσε πατηρ στερεωματα κοσμων·
Τον ουρανον κυρτω σχηματι περικλεισας.
Πηξε δε πολυν όμιλον αστερων απλανων
Ζωων και πλανωμενων ύφεστηκεν έπταδα.
Γην δ' εν μεσω τιθεις, ύδωρ δ' εν γαιας κολποις,

Again indefatigable Nature commands the worlds and works;
That Heaven drawing an eternal course might run,
And the swift sun might come about the centre as he useth.
Look not into the fatal name of this Nature.

THE WORLD.

The Maker who operating by himself framed the World.
And there was another bulk of fire, self-operating
All things, that the body of the World might be perfected.
That the World might be manifest, and not seem membranous.
The whole World of fire, and water, and earth,
And all-nourishing ether.
The inexpressible and expressible watchwords of the World.
One life with another, from the distributed channels.
Passing from above through the opposite part
Through the centre of the Earth; and another fifth the middle,
Another fiery channel, where it descends to the material channels.
Life-bringing fire.
Stirring himself up with the goad of resounding light.
Another fountainous, which guides the empyreal World.
The centre from which all (lines) which way soever are equal.
For the paternal Mind sowed symbols through the World.
For the centre of every one is carried betwixt the Fathers.
For it is an imitation of the Mind, but that which is born hath
something of the Body.

HEAVEN.

For the Father congregated seven firmaments of the World,
Circumscribing Heaven in a round figure.
And fixed a great company of inerratic stars.
And he constituted a septennary of erratic animals.
Placing earth in the middle, and water in the middle of the earth,

Ηερα δ' αναθεν τουτων.
Πηξε δε και πολυν ὁμιλον αστερων απλανων.
Μη τασει επιπονῳ πονηρᾳ
Πηξῃ δε πλανην ουκ εχουσῃ φερεσθαι.
Επηξε δε και πολυν ὁμιλον αστερων απλανων.
Το πυρ προς το πυρ αναγκασας.
Πηξῃ πλανην ουκ εχουσῃ φερεσθαι.
Ἐξ αυτους ὑπεστησεν, ἑβδομον ἡελιου,
Μεσεμβολησας πυρ.
Το ατακτον αυτων ευτακτοις ανακρεμασας ζαναις.
Τικτει γαρ ἡ Θεα, ἡελιον τε μεγαν και λαμπραν σεληνην.
Λιθηρ, ἡλιε, πνευμα σεληνης, αερος αγοι,
Ἡλιακων τε κυκλων, και μηναιων καναχισμων.
Κολπων τε ηεριων.
Λιθρης μελος, ἡελιου τε, και μηνης οχετων, ἡ τε
ηερος.
Και πλατυς αηρ, μηναιος τε δρομος, και πολος ἡελιοιο.
Συλλεγει αυτο, λαμβανουσα αιθρης μελος,
Ἡελιου τε, σεληνης τε, και ὁσα ηερι
σινεχονται.
Πυρ πυρος εξοχετευμα, και πυρος ταμιας.
Χαιται γαρ ες οξυ πεφυκοτι φωτι βλεπονται,
Ενθα Κρονος.
Ἡελιος παρεδρος επισκοπεων πολον αγνον.
Λιθεριος τε δρομος και μηνης απλετος ὁρμη,
Περιοι τε ῥοαι.
Ἡελιον τε μεγαν, και λαμπραν σεληνην.

ΧΡΟΝΟΣ.

Θεον εγκοσμιον, αιανιον, απεραντον.
Νεον και πρεσβυτην, ἑλικοειδη.
Και πηγαιον αλλον, ὁς τον εμπυριον κοσμον αγει.

The air above these.
He fixed a great company of inerratic stars,
To be carried not by laborious and troublesome tension,
But by a settlement which hath no error.
He fixed a great company of inerratic stars,
Forcing fire to fire.
To be carried by a settlement which hath no error.
He constituted them six, casting into the midst
The seventh fire of the sun.
Suspending their disorder in well-ordered zones.
For the goddess brings forth the great sun and the bright moon.
Oh ether, sun, spirit of the moon, guides of the air,
And of the solar circles, and of the lunar clashings
And of the aerial recesses!
The melody of the ether, and of the passages of the sun and moon, and of the air.
And the wide air, and the lunar course, and the pole of the sun,
It collects it, receiving the melody of the ether,
And of the sun, and of the moon, and of all things that are contained in the air.
Fire the derivation of fire, and the dispenser of fire.
His hair pointed is seen by his native light,
Hence Cronus.
The sun assessor beholding the pure pole
And the ethereal course and the vast motion of the moon,
And the aerial fluxions.
And the great sun, and the bright moon.

TIME.

The mundane god eternal, infinite.
Young and old, and of a spiral form,
And another fountainous who guides the empyreal heaven.

ΨΥΧΗ, ΣΩΜΑ, ΑΝΘΡΩΠΟΣ.

Χρη σε σπευδειν προς το φαος και πατρος αυγας,
Ενθεν επεμφθη σοι ψυχη, πολυν ἐσσαμενη νουν.
Ταυτα πατηρ εννοησε, βροτος δ' οἳ εψυχωτο.
Συμβολα γαρ πατρικος νοος εσπειρε ταις ψυχαις,
Ερωτι βαθει αναπλησας την ψυχην.
Κατεθετο γαρ νουν εν ψυχῃ, εν σωματι δε
Ὑμεας εγκατεθηκε πατηρ ανδρων τε θεων τε.
Ασωματα μεν εστι τα θεια παντα.
Σωματα δ' εν αυτοις ὑμων ἑνεκεν ενδεδεται.
Μη δυναμενους κατασχειν ασωματους των σωματων,
Δια την σωματικην, εις ἣν ενεκεντρισθητε, φυσιν.
Εν δε θεῳ κεινται πυρσους ἑλκουσαι ακμαιους.
Εκ πατροθεν κατιοντες, αφ' ὧν ψυχη κατιοντων
Εμπυριων δρεπεται καρπων, ψυχοτροφον ανθος.
Διο και νοησασαι τα εργα του πατρος
Μοιρης εἱμαρμενης το πτερον φευγουσιν αναιδες.
Κᾳν γαρ τηνδε ψυχην ιδῃς αποκατασταθσαν,
Αλλ' αλλην ενιησι πατηρ, εναριθμιον ειναι.
Ἡ μαλα δε κεινοι γε μακαρταται εξοχα πασεων
Ψυχαων, ποτι γαιαν απ' ουρανοθεν προχεονται.
Κεινοι ολβιοι τε, και ου φατα νειματα εχουσαι.
Ὁσσαι απ' αιγληεντος, αναξ, σεθεν, ῃ δε και αυτου
Εκ Διος εξεγενοντο, μιτου κρατερης ὑπ' αναγκης,
Ἡγεισθω ψυχης βαθος αμβροτον, ομματα δ'
αρδην
Παντα εκπετασον ανω.
Μητε κατω νευσεις εις τον μελαναυγεα κοσμον.
Ὡ βαθος αιεν απιστος ὑπεστρωται τε, και Ἀδης
Αμφικνεφης, ῤιπων, ειδωλοχαρης, ανοητος,
Κρημνωδης, σκολιος, πωρον βαθος αιεν ἑλισσων,
Λει νυμφευων αφανες δεμας, αργον, απνευμον.

SOUL, BODY, MAN.

It behoves thee to hasten to the light, and the beams of the Father,
From whence was sent to thee a Soul clothed with much Mind.
These things the Father conceived, and so the mortal was animated.
For the paternal Mind sowed symbols in Souls,
Replenishing the Soul with profound love.
For the Father of Gods and Men placed the Mind in the Soul,
And in the Body he established you.
For all divine things are incorporeal.
But bodies are bound in them for your sakes:
Incorporeals not being able to contain the bodies
By reason of the corporeal nature in which you are concentrated.
And they are in God, attracting strong flames.
Descending from the Father, from which descending the Soul
Crops of empyreal fruits the soul-nourishing flower.
And therefore conceiving the works of the Father
They avoid the audacious wing of fatal destiny.
And though you see this soul manumitted,
Yet the Father sends another to make up the number.
Certainly these are superlatively blessed above all
Souls; they are sent forth from heaven to earth.
And those rich souls, which have inexpressible fates,
As many of them (O king) as proceed from shining thee,
Or from Jove himself, under the strong power of his thread,
Let the immortal depth of thy Soul be predominant; but thine eyes
Extend upwards.
Stoop not down to the dark world.
Beneath which continually lies a faithless depth and Hades
Dark all over, squalid, delighting in images unintelligible,
Precipitous, craggy, always involving a dark abyss,
Always espousing an opacous, idle, breathless body.

Και ὁ μισυφανης κοσμος, και τα σκολια ῥειθρα
Ὑφ' ὧν πολλοι κατασειρονται.
Ζητησον παραδεισον.
Διζεο συ ψυχης οχετον, ὁθεν, η τινι ταξει
Σωματι τιθυσας, επι ταξιν αφ' ἡς
ερρυης
Αυθις αναστησεις, ἱερῳ λογῳ εργων ἑνωσας.
Μητε κατω νευσεις, κρημνος κατα γης ὑποκειται.
Ἑπταπορου συρων κατα βαθμιδος· ἡν
ὑπο
Δεινης αναγκης Θρονος εστι.
Μη συ αυξανε την εἱμαρμενην.
Ψυχη ἡ μεροπων θεον αγξει πως εις ἑαυτην.
Οιδεν Θνητον εχουσα, ὁλη Θεοθεν μεμεθευσται.
Ἁρμονιαν αυχει γαρ, ὑφ' ἡ πελε σωμα βροτειον.
Εκτεινας πυρινον νουν εργον επ' ευσεβιης,
Ῥευστον και σωμα σαωσεις.
Εστι και ειδωλῳ μερις εις τοπον αμφιφαοντα.
Παντοθεν ατλαστῳ ψυχη πυρος ἡνια τεινον.
Ἡ πυριθαλπης εννοια ωρωτιστην εχει ταξιν.
Τῳ πυρι γαρ βροτος εμπελασας θεοθεν φαος ἑξει.
Δηθυνοντι γαρ βροτῳ κρεπνοι μακαρες τελεθουσι.
Αἱ ποιναι μεροπων αγκτειραι.
Και τα κακης ὑλης βλαστηματα χρηστα, και εσθλα.
Ελπις τρεφετω σε πυριοχος αγγελικῳ ενι χωρῳ.
Αλλ' ουκ εισδεχεται κεινης το Θελειν πατρικος νους,
Μεχρις αν εξελθῃ ληθης, και ῥημα λαλησῃ
Μνημην εισθεμενη πατρικου συνθηματος αγνου.
Τοις δε διδακτον φαους εδωκε γνωρισμα λαβεσθαι.
Τους δε ὑπνωοντας ἑης ενεκαρπισεν αλκης.
Μη πνευμα μολυνῃς μητε βαθυνῃς το επιπεδον.
Μητε το της ὑλης σκυβαλον κρημνῳ καταλειψεις.
Μη εξαξῃς, ἱνα μη εξιουσα εχῃ τι.
Βιῃ ὁτι σωμα λιποντων ψυχαι καθαρωνται.
Ψυχης εξωστηρες αναπνοοι, ευλυται
εισι.

And the light-hating world, and the winding currents
By which many things are swallowed up.
Seek Paradise.
Seek thou the way of the Soul, whence, and by what order
Having served the body, to the same place from which thou didst flow,
Thou mayest rise up again, joining action to sacred speech.
Stoop not down, for a precipice lies below the Earth.
Drawing through the ladder which hath seven steps; beneath which
Is the throne of necessity.
Enlarge not thy destiny.
The Soul of men will in a manner clasp God to herself.
Having nothing mortal she is wholly inebriated from God.
For she boasts harmony, in which the mortal body exists.
If thou extend the fiery mind to the work of piety,
Thou shalt preserve the fluxible body.
There is a room for the image also in the circumlucid place.
Every way to the unfashioned soul stretch the reins of fire.
The fire-glowing cogitation hath the first rank.
For the mortal approaching to the fire shall have light from God.
For to the slow mortal the Gods are swift.
The furies are stranglers of men.
The bourgeons even of ill matter are profitable and good.
Let fiery hope nourish thee in the angelic region,
But the paternal Mind accepts not her will,
Until she go out of oblivion and pronounce a word
Inserting the remembrance of the pure paternal symbol.
To these he gave the docile character of life to be comprehended.
Those that were asleep he made fruitful by his own strength.
Defile not the spirit nor deepen a superficies.
Leave not the dross of matter on a precipice.
Bring her not forth, lest going forth she have something.
The souls of those who quit the body violently are most pure.
The ungirders of the soul which give her breathing are easy to be loosed.

Λαιηϛ' εν λαγοσιν Ἑκατης αρετης πελε πηγη·
Ενδον ὁλη μιμνουσα, το παρθενον ου προϊεισα.
Ω τολμηροτατης φυσεως, ανθρωπε, τεχνασμα,
Μη τα πελωρια μετρα γαιης ὑπο σην φρενα βαλλου,
Ου γαρ αληθειης φυτον ενι χθονι.
Μητε μετρει μετρα ἡελιου κανονας συναθροισας,
Αϊδιῳ βουλῃ φερεται, ουχ ἑνεκα σοιο.
Μηναιον μεν δρομημα, και αστεριον
προπορευμα
Μηνης ῥοιζον εασον, αει τρεχει εργῳ αναγκης.
Αστεριον προπορευμα, σεθεν χαριν ουκ ελοχευθη.
Αιθεριος ορνιθων θαρσος πλατυς ου ποτ' αληθης,
Ου θυσιων σπλαγχνων τε τομαι· ταδ' αθυρματα παντα,
Εμπορικης απατης στηριγματα· φευγε συ ταυτα
Μελλων ευσεβιης ἱερον παραδεισον ανοιγειν.
Ενθ' αρετη, σοφια τε, και ευνομια συναγονται.
Σον γαρ αγγειον θηρες χθονος οικησουσι.
Αυτους δε χθων κατωρικται ες τεκνα μεχρις.

ΔΑΙΜΟΝΕΣ, ΤΕΛΕΤΑΙ.

Ἡ φυσις πειθει ειναι τους δαιμονας αγνους.
Και τα κακης ὑλης βλαστηματα χρηστα, και εσθλα.
Αλλα ταυτα εν αβατοις σηκοις διανοιας ανελιττω.
Πυρ ικελον σκιρτηδον επ' ηεος οιδμα τιταινων,
Ἡ και πυρ ατυπωτον, ὁθεν φωνην προθεουσαν,
Ἡ φως πλουσιον, αμφιγεηη ῥοιζαιον, ελιχθεν·
Αλλα και ἱππον ιδειν φωτος πλεον αστραπτοντα,
Ἡ και παιδα τεοις νωτοις εποχουμενον ἱππου,
Εμπυρον ἡ χρυσῳ πεπυκασμενον, ἡ παλιγυμνον,
Ἡ και τοξευοντα, και εστωτα επι νωτοις,
Πολλακις ην λεξῃς μοι, αθρησῃς παντα
λεοντα,
Ουτε γαρ ειρανιος κυρτος τοτε φαινεται ογκος.
Αστερες ου λαμπουσι, το μηνης φως κεκαλυπται,

In the side of sinister Hecate there is a fountain of virtue;
Which remains entire within, not omitting her virginity.
Oh man, the machine of boldest nature!
Subject not to thy mind the vast measures of the earth,
For the plant of truth is not upon earth.
Nor measure the measures of the sun, gathering together canons,
He is moved by the eternal will of the Father not for thy sake.
Let alone the swift course of the moon and the progression of the stars,
For she runs always by the impulse of necessity.
And the progression of the stars was not brought forth for thy sake.
The ethereal wide flight of birds is not veracious,
And the dissections of entrails of victims; all these are toys,
The supports of gainful cheats; fly thou these
If thou intendest to open the sacred paradise of piety;
Where virtue, wisdom, and equity are assembled.
For thy vessel the beasts of the earth shall inhabit,
And the earth bewails them even to their children.

DEMONS, RITES.

Nature persuades that there are pure Demons.
The bourgeons even of ill matter are profitable and good.
But these things I revolve in the recluse temples of my mind.
Extending the like fire sparklingly into the spacious air,
Or fire unfigured whence a voice issuing forth,
Or light abundant; whizzing and winding about the earth.
But also to see a horse more glittering than light,
Or a boy on thy shoulders riding on a horse,
Fiery or adorned with gold, or divested,
Or shooting, or standing on thy shoulders,
If thou speakest often to me thou shalt see absolutely that which is spoken,
For then neither appears the celestial concave bulk,
Nor do the stars shine, the light of the moon is covered,

Χθων ουκ έστηκε, βλεπεται τε παντα κεραυνοις.
Μη φυσεως καλεσης αυτοπτρον αγαλμα,
Ου γαρ χρη κεινους σε βλεπειν πριν σωμα τελεσθη'
'Οτε τας ψυχας θελγοντες αει των τελετων
απαγουσι.
Εκ δ' αρα κολπων γαιης θρωσκουσι χθονιοι κυνες,
Ου ποτ' αληθες σωμα βροτῳ ανδρι δεικνυντες,
Ενεργει περι τον 'Εκατικον στροφαλον.
Ονοματα βαρβαρα μηποτ' αλλαξης,
Εισι γαρ ονοματα παρ' έκαστοις θεοσδοτα
Δυναμιν εν τελεταις αρρητον εχοντα.
'Ηνικα βλεψης μορφης ατερ ευϊερον πυρ,
Λαμπομενον σκυρτηδον όλου κατα βενθεα κοσμου,
Κλυθι πυρος φωνην.

ΘΕΟΣ.

'Ο δε θεος εστι κεφαλην εχων ἱερακος· ούτος εστιν ὁ πρωτος αφθαρτος, αϊδιος, αγενητος, αμερης, ανομοιοτατος, ἡνιοχος παντος καλου, αδωροδοκητος, αγαθων αγαθωτατος, φρονιμων φρονιμωτατος. εστι δε και πατηρ ευνομιας και δικαιοσυνης, αυτοδιδακτος, φυσικος, και τελειος, και σοφος, και ἱερου φυσικου μονος εύρετης.

The Earth stands not still, but all things appear in thunders.
Invoke not the self-conspicuous image of Nature,
For thou must not behold these before thy body is initiated:
When soothing souls they always seduce them from these mysteries.
Certainly out of the cavities of the Earth spring terrestrial dogs,
Which show no true sign to mortal man.
Labour about the Hecatick Strophalus.
Never change barbarous names,
For there are names in every nation given from God,
Which have an unspeakable power in Rites.
When thou seest a sacred fire without form,
Shining flashingly through the depths of the World,
Hear the voice of fire.

GOD.

But God is he that has the head of a hawk. He is the first indestructible, eternal, unbegotten, indivisible, dissimilar; the dispenser of all good; incorruptible; the best of the good, the wisest of the wise: he is the father of equity and justice, self-taught, physical, and perfect, and wise, and the only inventor of the sacred philosophy.—*Euseb. Præp. Evan.* lib. I. c. 10.

THE PERIPLUS

OF

HANNO.

THE PERIPLUS OF HANNO.

΄ΑΝΝΩΝΟΣ
ΚΑΡΧΗΔΟΝΙΩΝ ΒΑΣΙΛΕΩΣ
ΠΕΡΙΠΛΟΥΣ.

ΤΩΝ ὑπερ τας Ἡρακλεους στηλας Λιβυκων της γης μερων, ὁν και ανεθηκεν εν τῳ του Κρονου τεμενει, δηλουντα ταδε.

Εδοξεν Καρχηδονιοις, Ἀννωνα πλειν εξω στηλων Ἡρακλειων, και πολεις κτιζειν Λιβυφοινικων. και επλευσεν, πεντηκοντορους ἑξηκοντα αγων, και πληθος ανδρων και γυναικων, εις αριθμον μυριαδων τριων, και σιτα, και την αλλην παρασκευην.

Ὡς δ' αναχθεντες, τας στηλας παρημειψαμεν, και εξω πλουν δυοιν ἡμερων επλευσαμεν, εκτισαμεν πρωτην πολιν, ἡντινα ωνομασαμεν Θυμιατηριον· πεδιον δ' αυτῃ μεγα ὑπην· κἀπειτα προς ἑσπεραν αναχθεντες, επι Σολοεντα Λιβυκον ακρωτηριον, λασιον δενδρεσι συνηλθομεν, ενθα Ποσειδω-

THE VOYAGE
OF HANNO, COMMANDER OF THE CARTHAGINIANS.

ROUND the parts of Libya beyond the Pillars of Hercules, which he deposited in the temple of Saturn.

It was decreed by the Carthaginians, that Hanno should undertake a voyage beyond the Pillars of Hercules, and found Libyphœnician cities. He sailed accordingly with sixty ships of fifty oars each, and a body of men and women to the number of thirty thousand, and provisions and other necessaries.

When we had passed the Pillars on our voyage, and had sailed beyond them for two days, we founded the first city which we named Thymiaterium. Below it lay an extensive plain. Proceeding thence towards the west, we came to Soloeis, a promontory of Libya, a place thickly covered with trees, where we erected a temple to Neptune; and again pro-

νος ἱερον ἱδρυσαμενοι, παλιν επεβημεν προς ἡλιον ανισχοντα ἡμερας ἡμισυ, αχρι εκομισθημεν εις λιμνην ου πορρω της Θαλαττης κειμενην, καλαμου μεστην πολλου και μεγαλου. ενησαν δε και ελεφαντες, και τἀλλα Θηρια νεμομενα παμπολλα.

ceeded for the space of half a day towards the east, until we arrived at a lake lying not far from the sea, and filled with abundance of large reeds. Here elephants, and a great number of other wild beasts, were feeding.

Την τε λιμνην παραλλαξαντες ὁσον ἡμερας πλουν, κατωκησαμεν πολεις προς τῃ Θαλαττῃ καλουμενας, Καρικον τε τειχος, και Γυττην, και Ακραν, και Μελιτταν, και Αραμβυν. κἀκειθεν δ' αναχθεντες, ηλθομεν επι μεγαν ποταμον Λιξον, απο της Λιβυης ῥεοντα. παρα δ' αυτον, Νομαδες ανθρωποι Λιξιται. βοσκηματ' ενεμον, παρ' οἱς εμειναμεν αχρι τινος, φιλοι γενομενοι. Τουτων δε καθ' ὑπερθεν, Αιθιοπες ωκουν αξενοι, γην νεμομενοι Θηριωδη διειλημμενην ορεσι μεγαλοις, ἐξ ὡν ῥειν φασι τον Λιξον. περι δε τα ορη, κατοικειν ανθρωπους αλλοιομορφους Τρωγλοδυτας· οὑς ταχυτερους ἱππων εν δρομοις εφραζον οἱ Λιξιται.

Having passed the lake about a day's sail, we founded cities near the sea, called Cariconticos, and Gytte, and Acra, and Melitta, and Arambys. Thence we came to the great river Lixus, which flows from Libya. On its banks the Lixitæ, a shepherd tribe, were feeding flocks, amongst whom we continued some time on friendly terms. Beyond the Lixitæ dwelt the inhospitable Ethiopians, who pasture a wild country intersected by large mountains, from which they say the river Lixus flows. In the neighbourhood of the mountains lived the Troglodytæ, men of various appearances, whom the Lixitæ described as swifter in running than horses.

Λαβοντες δε παρ' αυτων ἑρμηνεας, παρεπλεομεν την ερημην προς μεσημβριαν, δυο ἡμερας. ενθεν δε παλιν προς ἡλιον ανισχοντα, ἡμερας δρομον. ενθα εὑρομεν εν μυχῳ τινος κολπου,

Having procured interpreters from them we coasted along a desert country towards the south two days. Thence we proceeded towards the east the course of a day. Here we found in a recess of a certain bay

νησον μικραν, κυκλον εχουσαν σταδιων πεντε· ην κατωκησαμεν, Κερνην ονομασαντες. ετεκμαιρομεθα δ' αυτην εκ του περιπλου, και ευθυ κεισθαι Καρχηδονος. εφικει γαρ ὁ πλους, εκ τε Καρχηδονος, επι στηλας, κακειθεν επι Κερνην.

a small island, containing a circle of five stadia, where we settled a colony, and called it Cerne. We judged from our voyage that this place lay in a direct line with Carthage; for the length of our voyage from Carthage to the Pillars, was equal to that from the Pillars to Cerne.

Τουντευθεν εις λιμνην αφικομεθα, δια τινος ποταμου μεγαλου διαπλευσαντες, Χρετης. ειχεν δε νησους ἡ λιμνη τρεις μειζους της Κερνης. αφ' ὡν ἡμερησιον πλουν καταυσαντες, εις την μυχον της λιμνης ηλθομεν. ὑπερ ἡν ορη μεγιστα ὑπερετεινεν, μετα ανθρωπων αγριων, δερματα θηρεια ενημμενων, οἱ πετροις βαλλοντες, απηραξαν ἡμας, κωλυοντες εκβηναι. εκειθεν πλεοντες, εις ἑτερον ηλθομεν ποταμον μεγαν και πλατυν, γεμοντα κροκοδειλων και ἱππων ποταμιων. ὁθεν δε παλιν αποτρεψαντες, εις Κερνην επανηλθομεν.

We then came to a lake which we reached by sailing up a large river called Chretes. This lake had three islands, larger than Cerne; from which proceeding a day's sail, we came to the extremity of the lake, that was overhung by large mountains, inhabited by savage men, clothed in skins of wild beasts, who drove us away by throwing stones, and hindered us from landing. Sailing thence we came to another river, that was large and broad, and full of crocodiles, and river horses; whence returning back we came again to Cerne.

Εκειθεν δε επι μεσημβριας επλευσαμεν δωδεκα ἡμερας, την γην παραλεγομενοι. ἡν πασαν κατωκουν Αιθιοπες, φευγοντες ἡμας, και ουχ ὑπομενοντες. ασυνετα δ' εφθεγγοντο, και τοις μεθ' ἡμων Λιξιταις. τη δ' ουν τελευταια ἡμερα, προσωρμισθημεν ορεσι μεγαλοις δασεσιν. ην δε τα των

Thence we sailed towards the south twelve days, coasting the shore, the whole of which is inhabited by Ethiopians, who would not wait our approach but fled from us. Their language was not intelligible even to the Lixitæ, who were with us. Towards the last day we approached some large mountains covered with trees, the wood of which was sweet-scented and varie-

δενδρων ξυλα ευωδη τε και ποικιλα. περιπλευσαντες δε ταυτα ἡμερας δυο, γινομεθα εν θαλαττης χασματι αμετρητῳ, ἡς επι θατερα προς τῃ γῃ, πεδιον ην, ὁθεν νυκτος αφεωρωμεν, πυρ αναφερομενον πανταχοθεν κατ' αποστασεις, το μεν πλεον, το δ' ελαττον.

Ὑδρευσαμενοι δ' εκειθεν, επλεομεν εις τοὐμπροσθεν ἡμερας πεντε παρα γην, αχρι ηλθομεν εις μεγαν κολπον, ὁν εφασαν οἱ ἑρμηνεες καλεισθαι, Ἑσπερου Κερας. εν δε τουτῳ, νησος ην μεγαλη, και εν τῃ νησῳ, λιμνη θαλασσωδης, εν δε ταυτῃ νησος ἑτερα, εις ἡν αποβαντες, ἡμερας μεν, ουδεν αφεωρωμεν, ὁτι μη ὑλην· νυκτος δε, πυρα τε πολλα καιομενα, και φωνην αυλων ηκουομεν, κυμβαλων τε και τυμπανων παταγον, και κραυγην μυριαν. φοβος ουν ελαβεν ἡμας, και οἱ μαντεις εκελευον εκλειπειν την νησον. ταχυ δ' εκπλευσαντες, παρημειβομεθα χωραν διαπυρον θυμιαματων· μεστοι δ' απ' αυτης πυρωδεις ῥυακες, ενεβαλλον εις την θαλατταν. ἡ γη δ' υπο θερμης, αβατος ην. ταχυ ουν κακειθεν φοβηθεντες απεπλευσαμεν· τετταρας δ' ἡμερας φερομενοι, νυκτος την γην αφεωρωμεν, φλογος μεστην. εν

gated. Having sailed by these mountains for two days we came to an immense opening of the sea; on each side of which, towards the continent, was a plain; from which we saw by night fire arising at intervals in all directions, either more or less.

Having taken in water there, we sailed forwards five days near the land, until we came to a large bay which our interpreters informed us was called the Western Horn. In this was a large island, and in the island a salt-water lake, and in this another island, where, when we had landed, we could discover nothing in the day-time except trees; but in the night we saw many fires burning, and heard the sound of pipes, cymbals, drums, and confused shouts. We were then afraid, and our diviners ordered us to abandon the island. Sailing quickly away thence we passed a country burning with fires and perfumes; and streams of fire supplied from it fell into the sea. The country was impassable on account of the heat. We sailed quickly thence, being much terrified; and passing on for four days, we discovered at night a country full of fire. In the middle was a lofty fire, larger than the rest, which seemed to touch the stars. When day came we disco-

μεσῳ δ' ην ηλιβατον τι πυρ, των αλλων μειζον, ἁπτομενον ὡς εδοκει των αστρων· ουτος δ' ἡμερας, ορος εφαινετο μεγιστον, Θεων οχημα καλουμενον. τριταιοι δ' εκειθεν, πυρωδεις ῥυακας παραπλευσαντες, αφικομεθα εις κολπον, Νοτου Κερας λεγομενον. εν δε τῳ μυχῳ, νησος ην, ἑοικυια τῃ πρωτῃ, λιμνην εχουσα· και εν ταυτῃ, νησος ην ἑτερα, μεστη ανθρωπων αγριων. πολυ δε πλειους ησαν γυναικες, δασειαι τοις σωμασιν· ἁς οἱ ἑρμηνεες εκαλουν Γοριλλας· διωκοντες δε, ανδρας μεν, συλλαβειν ουκ ηδυνηθημεν· αλλα παντες μεν εξεφυγον, κρημνοβαται οντες, και τοις μετριοις αμυνομενοι. γυναικας δε τρεις, αἱ δακνουσαι τε και σπαραττουσαι τους αγοντας ουκ ηθελον ἑπεσθαι. αποκτειναντες μεντοι αυτας, εξεδειραμεν, και τας δορας εκομισαμεν εις Καρχηδονα. ου γαρ ετι επλευσαμεν προσωτερω, των σιτων ἡμας επιλιποντων.

vered it to be a large hill called the Chariot of the Gods. On the third day after our departure thence, having sailed by those streams of fire we arrived at a bay called the Southern Horn; at the bottom of which lay an island like the former, having a lake, and in this lake another island, full of savage people, the greater part of whom were women, whose bodies were hairy, and whom our interpreters called Gorillæ. Though we pursued the men we could not seize any of them; but all fled from us, escaping over the precipices, and defending themselves with stones. Three women were however taken; but they attacked their conductors with their teeth and hands, and could not be prevailed upon to accompany us. Having killed them, we flayed them, and brought their skins with us to Carthage. We did not sail further on, our provisions failing us.

THE END.

KF 1

εἰσμέν εἶς. μυστικὰ φυλάττομεν.
τελετή δωρεάν. γνῶθι ὄργανον.
λόγον δίδομεν. ἀδικίαν ἀμύνεσθαι χρή.
τροφὴν καὶ στέγην ἀσφαλίζειν.
ὑγιὴς νοῦς καὶ σῶμα.
ἀγάπα τὴν ζωήν καὶ σεαυτόν.
τίμα σεαυτὸν ὥσπερ τοὺς ἄλλους τιμᾷς.

KF 2

... "ασκι κατὰ σκιερῶν
ὀρέων μελαναυγήα χῶρον ἐκ κήπου ἄγει προς ἀ-
μυλγον ἀνάγκης τὴν τετραβάμονα παῖς ἀγίην Δή-
μητροσς ὀπηδών, ἐξ ἀμακαντορήας νασμοῦ θα-
λεροῖο γάλακτος, θεσομενον λαμπάδος ἰνωδίᾳ
Ἑκάτη φρεικώιδι φωνῇ βαρβαρεον κράζουσα θεὰ
...ν ἡγεμονεύεις. Νύξ, ἔρεβον σκότιον, ἐών,
φάος, ἄρτεμις ἀγνή, εξετωνεπε τετραβάμων δορκ...
πασαεα καιστῷ ἀγαλλομένη Ἀφροδίτη, Περσεφονίη, φορβη
ιωχαρις οιωαιαιω πρόσκοπη ιωδαμασεα." φύλαξον ἄλυ-
τον τὸν κατάταδεζμον τοῦτον εἰς αἰῶνα· βωρφωρ
φορβα φορ φορβα φωρβωρ φορβα φορβα βορ-
φορβα φορβα φαβεη φωρφωρ φωρφωρ· ἄξον

KF 3

κλῦθι, μάκαρ, κλήζω σε, τόν οὐρανοῦ ἡγεμονῆα
καὶ γαίης χάεός τε καὶ ἄϊδος, ἔνθα νέμονται...
Πέμψον δαίμονα τοῦτον ἐμαῖς ἱεραῖς ἐπαοιδαῖς
νυκτὸς ἐλαυνόμενον Προστάγμασιν σῆς ὑπ' ἀνάγκης,
οὔπερ ἀπὸ σκήνους εστὶ τόδε, καὶ φρασάτω μοι,
ὅσσα θέλω γνώμησιν, ἀληθείην καταλέξας,
πρηΰν, μειλίχιον μηδ' ἀντία μοι φρονέοντα.
μηδὲ σὺ μηνίσῃς ἐπ' ἐμαῖς ἱεραῖς ἐπαοιδαῖς,
ἀλλὰ φύλαξον ἅπαν δέμας ἄρτιον ἐς φάος ἐλθεῖν·
ταῦτα γὰρ αὐτὸς ἔταξας ἐν ἀνθρώποισι δαῆναι.
κλήζω δ' οὔνομα σὸν Μοίραις αὐταῖς ἰσάριθμον·
αχαϊφωθωθωαϊηϊαηϊα αϊηαϊηϊαωθωθωφιαχα.

WILLIAM PICKERING,
LONDON, 1828.

Thomas White, Printer,
Johnson's Court.

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